COHAUSEN (J.H.)

Hermippus Redivivus:

OR, THE

SAGE's *TRIUMPH*

Leonard. OVER M'Nally

OLD AGE *and the* GRAVE.

WHEREIN, A

METHOD

Is laid down for PROLONGING

THE

Life and *Vigour* of MAN.

INCLUDING,

A *Commentary* upon an antient INSCRIPTION, in which this great SECRET is revealed; supported by numerous Authorities:

The Whole interſperſed
With a Great Variety of remarkable, and well atteſted
RELATIONS:

DUBLIN:

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M,DCC,LX:

THE

PREFACE.

IF Cuſtom had not eſtabliſhed a Sort of Neceſſity of prefixing ſome Thing of this Kind to whatever is ſent ABROAD, *the following Sheets might have been ſafely truſted without a Preface. For, in the firſt Place, this Book is publiſhed not to excite, but to gratify the Curioſity of the Lovers of Learning, who have enquired after it very diligently, and expreſs'd a great Deſire to ſee by what Arguments Dr.* Cohauſen *endeavours to ſupport ſo extraordinary a Syſtem.*

And on the other Hand, again, the Book itſelf is ſo Methodical, and every Thing therein follows ſo naturally, that the Reader is led in a direct Road from the Beginning to the End; and as he is in no Danger of miſtaking his Way, there is the leſs Occaſion for affording him ſupernumary Lights in an Introduction like this.

BUT, ſince we have undertaken to write a Preface, it may not be amiſs to obſerve therein, that very few Books contain ſo great a Variety in ſo narrow a Compaſs. The Author appears to be a Man of great Reading, and deep Reflection, for moſt of the Books he cites, are equally ſcarce and curious; but then he does not, like many of the German *Authors, content himſelf with barely embroidering his Margins, which may be ſometimes done by tranſcribing thoſe of other Writers, but generally gives you the the Paſſages that make for his Purpoſe, aud very often Characters of the Authors themſelves, and this alone renders his Work of great Utility, to ſuch as deſire to be acquainted with the Merit of Books ſeldom to be met with, and which, on that very Account, are ſwelled to a high Price.*

ANO-

ANOTHER remarkable thing in this Treatiſe is, the Choice the Author has made of his Quotations, which are as Entertaining, as they are Inſtructive; nor is it eaſy to conceive without reading his Book, how it is poſſible for a Man to enliven ſo dry a Subject, as his ſeems to be in the Manner he has done. The Extracts he has given from Bacon *the Monk, plainly ſhew, the prodigious Knowledge of that extraordinary Perſon, who, when all* Europe *was involved in the thickeſt Miſt of Ignorance, ſeems to have poſſeſſed alone ſuch a Treaſure of Science, as would have rendered him a very conſiderable Man, even in the moſt enlightened Ages, and may poſſibly engage ſome able Writer to give us ſuch an Abridgement of his Works, as the ingenious and learned Doctor* Shaw *has done, of thoſe of Chancellor* Bacon, *and the famous* Boyle, *which if judiciouſly performed, and illuſtrated as they are, with proper Notes, would do equal Service to the Republic of Letters, and Honour to our Country.*

THE Stories he inſerts of Eugenius Philalethes, Signor Gualdi, *and the celebrated* Flamel, *are not only extremely diverting, but may contribute alſo to the procuring us ſome well-*

well-written History of the Pretenders to the Philosopher's Stone; which, as it would be a very curious and entertaining Piece, so if written from good Authors, and handled in a proper Manner, it might be of considerable Use, since the Number of Operators in that Way, has of late Years mightily encreased, especially in this Country, where there are many who have given themselves up to that delusive Study, though they endeavour to conceal themselves, and their Labours, with the utmost Secrecy, in order to avoid that Ridicule, which generally attends the Professors of the Occult Sciences. In Germany, *however, this kind of Learning is still in Vogue and Credit, and it is scarce possible for any one to obtain a considerable Reputation as a Man of Letters, who has not a Touch at least of Chemistry.*

WITH Respect to the capital View of our Author, in recommending that Doctrine which he deduces from the Inscription in the Front of his Book, it is certainly managed with great Skill and Ingenuity, so that if the Reader should at last reject its Probability, he must be obliged, notwithstanding, to confess, that the Writer has not employed his Pains to little or no Purpose, but has introduced so

many

many curious Enquiries, and thrown out so many valuable Hints, that his Book must be allowed a Performance of great Merit, whatever becomes of Hermippus *and his Secret. Of this, the Author himself seems to be very well aware, and therefore, while he pushes his Arguments with the greatest Vigour, and appears evidently to have his Design much at Heart; he notwithstanding, takes all along such Precautions, as are necessary to defend him from the Imputation of being a whimsical, conceited, or pedantic Writer, as almost any other Man would have been thought, who had undertaken such a Task. Upon the whole, there is in this Dissertation, such a Mixture of serious Irony, as cannot but afford a very agreeable Entertainment to those who are proper Judges of Subjects of this Kind, and who are inclined to see how far the Strength of human Understanding can support philosophical Truths against common Notions, and vulgar Prejudices.*

HAVING thus taken the same Liberty with our Author, which he has done with other learned Men, the whole is submitted to the Judgment of the candid Reader, who will, doubtless, retain some Tenderness for the Pains

that

that have been taken for his Amuſement, and not paſs a harſh Cenſure on a Piece which we may boldly ſay, has nothing in it dogmatical, tedious, or offenſive.

Hermippus

Hermippus Redivivus;

OR, THE

Art of Preſerving YOUTH.

IT was the laudable Cuſtom of the Antients, to perpetuate the Memory of all ſingular Events, and eſpecially ſuch as in any Degree might be uſeful to Poſterity by Inſcriptions. Theſe had a peculiar Style, in which three Things were principally regarded; Succinctneſs, Elegancy and Clearneſs. It would have been inconvenient, and indeed prepoſtrous, to have drawn ſuch Pieces into a great Length, conſidering the Places in which they were erected; that is to ſay, Markets, Temples, or public Roads; or, the Matter whereon they were inſcribed, which was Marble, or ſome other kind of hard or curious Stone. But, if Brevity was neceſſary, Beauty was likewiſe convenient. Where there is nothing ſtriking,

the Memory ſoon loſes a Thought. To retain what we are told, we muſt receive at once both Pleaſure and Inſtruction. This neatneſs of Stile, was peculiarly cultivated by the Antients. It came originally from the *Eaſt*, where all Science was taught in Parables and Proverbs. In *Greece*, they refined upon this, and laid down the Rudiments of Knowlege in Ahporiſms. Among the *Romans*, this manner of teaching was much eſteemed, and nothing more admired, even in the politeſt Ages, than Sentences. If they were afterwards abuſed, and improperly applied, this ought not to diſcredit them, ſince without Queſtion they ever did, and always will, appear with the utmoſt Propriety in that kind of Writing of which I am ſpeaking. Laſtly, as to Perſpicuity, the Antients were exceedingly careful, and the Difficulties that now ariſe about the true meaning of ſuch Monuments of their Learning as have reached one Times, are rather owing to the Misfortune of loſing ſuch Accounts of their Cuſtoms and Manners, as might have made them eaſy and familiar to us, than to any want of Clearneſs in the Stile of their Inſcriptions.

Men of different Profeſſions have employed themſelves with different Views, in the Study of thoſe large and curious Collections, which learned and induſtrious Perſons have made of ſuch remains of antient Wiſdom, as having eſcaped Oblivion, are now ſafely repoſited in the Cabinets of the Curious. Among theſe, we are chiefly obliged to the celebrated *Thomas Reineſius*, who undertook to make a Supplement to the laborious Work of *Gruter*, and has therein preſerved an infinite Number of valuable Inſcriptions; and amongſt the reſt, this, which hath given occaſion to my Treatiſe.

ÆSCU-

ÆSCULAPIO ET SANITATI
L. CLODIUS. HERMIPPUS
QUI VIXIT ANNOS CXV. DIES V.
PUELLARUM ANHELITU
QUOD ETIAM POST MORTEM
EJUS
NON PARUM MIRANTUR PHYSICI
JAM POSTERI SIC VITAM DUCITE.

The learned *Delechamp* has given us a different Account of this Inſcription; according to him it ſhould be read thus.

L. Clodius Hirpanus,
Vixit annos CLV. dies V.
Puerorum halitu refocillatus
Et educatus (*a*).

The famous *Cujas*, gives it us in the following Manner.

L. Clodius Hirpanus,
Vixit annos CXV. dies V.
Alitus puerorum anhelitu (*b*).

Theſe various Readings, though it cannot be denied that they affect the Senſe ſtrongly, do not however, much concern the Subject. The firſt tells us, that *L. Clodius Hermippus* lived one hundred and fifteen Years, and five Days, by the Breath of young Women, which is worthy the Conſideration of Phyſicians and of Poſterity. According to the Commentator upon *Pliny*, the Name of this Long-liver was not *Hermippus*, but

(*a*) In Notis ad L. vii. c. 48. Plinii Natural. Hiſt. (*b*) Ad Juſtiniani Novel, 5.

Hirpanus, and the Date of his Life one hundred and fifty-five Years and five Days, with this additional Circumſtance ; that he did not live by the Breath of young Women, but of young Men. The Lawyer again reduces the Life to the ſame Standard, and contends only, that his Name was *Hirpanus*, and that he received this extraordinary Nouriſhment from the Breath of Youths.

If therefore we take this Inſcription as it ſtands by the Conſent of all theſe Writers, it informs us of a Fact equally curious and important, *viz.* That a certain Perſon, no Matter whether his Name was *Hermippus*, or *Hirpanus*, reached a very advanced Age, by the Uſe of the Breath of young Women, or of young Men. Now whether this were a real Fact which actually happened, or whether it be the Invention of ſome malicious Wit amongſt the Antients, in order to exerciſe the Talents of Poſterity, I concern not myſelf: It appears to me, in the Light of a Phyſical Problem. which may be expreſſed in very few Words, *viz.* Whether the Breath of young Women may probably contribute to the maintaining long Life, and keeping off old Age? This is what I propoſe to examine ; this is to be the Subject of my Diſcourſe, in which, if what I deliver be Entertaining and Uſeful, the Reader need not trouble himſelf much about the Truth or Falſehood of the Inſcription.

But it will be neceſſary, before we come to the ſtrict Examination of this Propoſition, to remove ſome previous Difficulties out of the Way. In the firſt place, therefore let us enquire, whether the Term of Life be a fixed or moveable Thing. Some of the moſt learned amongſt the *Jews*, have thought it abſolutely determined by the Decree of God, and have alleged various

Scriptures

Scriptures for the Proof of this (*c*). The moſt antient Philoſophers, both in *Chaldea* and *Egypt*, thought the Life of Man depended upon the Stars, and by pretending to predict its duration, plainly ſhewed, that they thought it abſolutely under the Influence of the Heavenly Bodies (*d*) The *Stoicks*, if they meant the Power of the Stars, by what they ſtiled *Fate*, were alſo of this Opinion; but whatever they meant by *Fate*, moſt evident it is, that they thought the Life of Man; as well as every other Thing, depended thereupon (*e*); and that conſequently it was unalterable by any means, within the Compaſs of human Power. Now, if there be any Truth in theſe Opinions, if there be the leaſt Foundation for any one of them, the Caſe is clear, that all further Enquiries are Vain; for to what end ſhould we ſearch out the moſt probable Means of extending Life, when we are certain, that this is a Thing beyond our Capacity? or at leaſt, incertain whether it be or not?

In order to open the Way to further Speculations upon this curious and important Subject, I will begin with the Solution of this Difficulty, and take upon me to prove, that contrary to the Notions of theſe Divines and Philoſophers, there is no ſuch Thing, as a ſettled Term of Life by the Law of Nature; or which is the ſame thing in other Words, by the expreſs Will of Divine Providence. In the firſt place, I lay it down as an abſolute Certainty, that Contingency, is eſſential to that mode of Rule purſued by the Divine Power, in the management of ſublunary Things. Cauſes indeed neceſſarily draw after them their Effects; but then I deny, that there is any Chain of neceſſary

(*c*) Manaſ. ben Iſrael de term. vitæ. (*d*) Diod: Sicul: Hiſt: lib: 1. Diogen. Laert. (*e*) Plut. de placit. Philoſoph. Diogen: Laert: Senec.

ſary Cauſes, and becauſe it would require much Time and Space to eſtabliſh this Doctrine generally, I will keep cloſe to my Subject, and content myſelf with proving it, as to this particular Point. It is a thing agreed on all Hands, that the Law of *Moſes*, propounded chiefly Temporal Bleſſings, and amongſt theſe, long Life; now this is abſolutely incompatible with the Doctrine of a fix'd Term, and therefore if there be any Paſſages in the Scripture which look this way, we muſt interpret them in ſome other Senſe, for the part muſt accord with the whole, and it is idle to alledge a few detach'd Paſſages againſt the Scheme of the whole Book. Again we are told, that God commended *Solomon* for praying to him for Wiſdom, rather than long Life, or for Riches, which plainly ſhews, that he might as well have asked for either, as for it; but if this Inference diſpleaſes, take the expreſs Deciſſion of God thereupon; who, in the ſame Place, ſays, that if *Solomon*, walked in the ways of *David* his Father, he would lengthen his Days (*f*) Add to theſe Arguments, that it was the conſtant Practice of the beſt Men, and ſuch as moſt intimately knew the Will of God, to pray in Terms irreconcileable to ſuch an abſolute Decree. Thus *Hezekiah* deſired that his Life might be ſpared (*g*) *Elias* (*h*) and *Jonah*, that their's might be ſhortned (*i*).

But, to put the matter out of Doubt, one need only conſider, the Choice given to *David*, by the Prophet *Nathan* (*k*) of War, Peſtilence, or Famine, in conſequence of which, he choſe Peſtilence; now if there had been a fixed Time of Life, how could this Choice, have poſſibly taken Place?

All

(*f*) 1. Kings. iii. 11, 14. (*g*) Iſaiah, xxxviii. 3. (*h*) 1. Kings, xix, 4. (*i*) Jonah, iv. 3. (*k*) 11. Samuel xxiv.. 13.

All the Perſons who died of the Peſtilence, muſt, according to the Doctrine I am refuting, have died if there had been no Peſtilence, becauſe the decreed Term of their Lives were expired. On the whole, therefore it is apparent, that a fixed Term of Life, is inconſiſtent with the reaſon of Things, which is what we call the Law of Nature, wherein, if I may be allowed the Expreſſion, there is a ſettled Contingency. It is contrary to the Principles of Religion, as deducible from the natural Light of our Underſtandings, and it is directly contrary to Revelation, ſo that I take it for granted, that the moſt pious Man in the World, that will ſeriouſly conſider theſe Arguments, muſt remain ſatisfied, that the Order of Providence, the Will of Heaven, or God's Decree, which are the Terms uſed by the Divines on this Subject, hath Determined nothing abſolutely, concerning the Term of Life.

I am next to ſpeak of the Opinion of the Aſtrologers, which of Old, were aſcribed to *Æſculapius*, who, it is ſaid, laid down this Maxim, That all Things below, were governed by the Motions and Aſpects of the Stars. Againſt this Notion, I have two Things to offer; the firſt is, that they could not poſſibly know this ſo to be, even granting it ſhould be true, becauſe they were abſolutely ignorant of the true Syſtem of the Heavens, and of the motions of thoſe Bodies, whence they would derive ſo great a Power. This puts their Authority out of the Caſe, for if we cannot depend upon them as Aſtronomers, nothing in Nature can be more Rediculous, than to pretend to lay any ſtreſs on their Judgment in Aſtrology. To be convinced of this, we need only conſult the authentic Accounts we have in antient Authors of the

Chaldaic

Chaldaic Syſtem (*l*); from whence it appears to be equally falſe and abſurd; falſe, as it is repugnant to the Experience and Obſervation of ſucceeding Times; and abſurd, as it is contrary to the unalterable Principles of Reaſon and true Science. The other Argument I allege, is this; That ſince the Authority of the Antients is out of the Caſe, if there be any modern *Stoicks*, who are ſtill of this Opinion, they muſt ſhew us the Grounds of it, and this, not from ſuch Chimerical Notions as are laid down by the pretended Sages in judiciary Aſtrology, but from the ſettled and unqueſtioned Principles of true Philoſophy. When they do this, or at leaſt, when they attempt to do it, it will be Time enough to examine how far this new Syſtem of theirs is rational. In the mean Time, I will conclude this Point with that ſettled and moſt reaſonable Maxim of the Civil Law, *That about Things which are not, and about Things which cannot be made appear, there is the ſame Reaſon*; that is, there can be no reaſoning about them, they muſt be conſidered in the ſame Light, ſince nothing can be more idle, than to diſpute about the Conſequences of a Thing, before the Thing is made manifeſt, or we have any real ground for a Diſpute.

We have now done ſomewhat towards eſtabliſhing the Foundation of our Doctrine; but there is ſtill another vulgar Notion in our Way, which muſt be removed; or to ſpeak more properly, explained. By this, I mean the prevailing Opinion that the Life of Man is limited to a certain Term, and becauſe we ſee People grow old at a certain Age, by which I mean, grow Infirm and Decriped; for Oldneſs has not ſo much Reference to Time, as to Condition; and I ac-

(*l*) Diod. Sicul. lib. i. Stanley's Chaldaic Philoſophy.

I account him Old, who has loſt his Strength, rather than one who is advanced in Years. But, becauſe I ſay the Maladies that attend old Age, come on in moſt People at a certain Period, they are held to be neceſſary; and if there were any Truth in this, we ſhould be ſtop'd again, here would be a new Barrier through which we ſhould be able to find no Paſſage, and when we talk'd of retarding old Age, People would expect we ſhould make them Young again. It is requiſite, therefore, that this Matter be explained, and ſet right, and that the Reader be ſatisfied how far the incommodities of Old Age are of Neceſſity, and how far the Product of natural Cauſes, which may be affected by the Skill and Art of Man.

The human Body is a Machine, actuated by an immortal Spirit, and which is more to my Purpoſe, fabricated by an Almighty Hand. It cannot be ſuppoſed, that this Dwelling ſhould be ſo ſlightly, or ſo injudiciouſly contrived, as that it ſhould wear out in a very ſhort Space of Time. This does not ſeem very agreeable, either to the Nature of Man, conſidered as a rational Creature, or with that infinine Skill and Wiſdom which is evident in the Compoſition of the human Frame. When therefore the Divines ſay, that *Sin* introduced *Death*, they ſeem to ſpeak Philoſophically; and if I may be allowed to explain their meaning, I ſhould be inclined to ſay, that Diſeaſes and Death are not incident to the human Body by the Will of God, or which is the ſame Thing, by the Law of Nature, but were Superinduced by the Follies and Vices of Men, which carry in them naturally the Seeds of Death; and therefore, if it be an Evil, we ought not to accuſe Providence, but our ſelves. Yet I will readily acknowledge, that taking Things as they now ſtand, and have ſtood for many Ages paſt, there is no Hope left

of Immortality in this Body, or even of prolonging our Lives to three or five hundred Years; but ſtill I affirm, that there are no ſettled Periods in Nature, no inevitable Laws which conjoin Weakneſs and Infirmity with a certain Number of Years; but that it is very poſſible, nay, and very practicable too, for a Man to extend the length of his Life, much beyond the common Date, and that without feeling the incommodities of Age, for otherwiſe, this would be rather avoiding Death, than preſerving Life.

To prove this, I ſhall firſt make uſe of Reaſon, and next of Experience: I ſhall make it evident by Arguments, that it may be ſo, and by Inſtances, that it has been ſo; and then if any Sceptic has a Mind to doubt the Truth of my Doctrine, I ſhall leave him in his own Road, where his Ignorance will infallibly bring upon him the juſt Puniſhment of his Obſtinacy, an haſtier Extinction of Life than he need otherwiſe have ſuffered.

All wiſe Men have agreed, that Nature, by which I mean the Wiſdom of God, manifeſted in the Order of all Things, acts uniformly in every Reſpect, and aſſigns proper Periods to all Things. *Solomon* ſays, *There is a Time to be born, and a Time to die* (*m*); a ſhort Maxim, which may admit of a long Commentary. The Life of Man does not certainly conſiſt in Eating and Drinking, in Waking or Sleeping, or in the indulging by turns the Gratification of his many Appetites; for if this was ſo, the uſual Term of Life would certainly be long enough, and there have been actually Inſtances of People who have been ſo ſatiated with the round of theſe trivial Actions, as to be weary of Life, before Death was at Hand, and in

(*m*) Eccleſ. iii. 2.

in Conſequence of this wearineſs, have haſtned it. But as the Divine Old Man juſtly obſerves, *Art is long, and Life is ſhort* (*n*); that is, there ſeems to be no juſt Proportion between the Powers of the Mind, and the Force of the Body. We hurry on from Infancy to Childhood; from Childhood to the Age of Man; from thence, to what is ſtiled middle Aged, and then we decline a-pace into Feebleneſs, Miſery and Dotage. Can any Man think that this is the true order of Nature? Has Nature given ſo many Years to Pikes, to Eagles, and to Stags, nay, and to Serpents, at the ſame Time that ſhe denies it to Man? Be it far from us to believe it; let us rather ſtifle our Pride and Conceitedneſs, and believe that the ſhortneſs of Life, flows from the Weakneſs and Wickedneſs of Man.

But it will be ſaid, that Death is not only the End of Diſeaſes, but that Old Age is as much a Diſeaſe as any other, and certainly brings it on. That the human Frame is ſo Conſtituted as not only to encreaſe and arrive at Perfection, but to decay alſo, and wear out. That the Flame of Life grows after a certain Time weaker and weaker; that the Solids loſe their Tone by Degrees, and that the Veſſels grow cartelaginous, and become at laſt Boney; ſo that Death, by Old Age, is a natural Thing (*o*). Be it ſo, I am not contending that Men may Live for ever, or that they may Live as I ſaid before, three or five hundred Years; but this I ſay, that Old Age is the only Diſeaſe to which we are ſubject by Nature; and that from this, it is very poſſible Men may be much longer defended than they uſually are by the help of Art.

(*n*) Vita brevis, ars longa, occaſio celeris, experimentum periculoſum, judicium difficile, Hippocrat. Aphoriſm. I.
(*o*) Boerhaave Inſtitut. Midic, § 474, 475, 1053, 1054.

This I ſay, principally on the Grounds I have before laid down, viz. That the human Body is a Machine admirably contrived; from whence, I infer that it may, with due Care, be kept in good Order, and that the true ends of Life, being ſuch as require a much greater Extent of Time, than the ordinary Period of Life allows; therefore it is more likely, that this unreaſonable Brevity ſhould be the Effect of our want of Skill, of Care, or of Attention, than owing to any Law laid down by the Omniſcient Author of all Things. Theſe are my Principles, which I ſubmit to the ſtricteſt Examination, if they can be demonſtrated to be either falſe or precarious, I ſhall be ſorry for myſelf, and for Mankind; ſince undoubtedly they carry in them a ſtrong appearance of Truth, and of the moſt pleaſing kind of Truth, that which attributes Glory to God, by diſplaying his good Will to Man. But leaſt any one ſhould ſay, that many Things look fair in Speculation, which deceive us in the Practice, I will, after thus expoſing my Doctrines to the Rays of Reaſon, examine it next by the reflected Light of Experience, and ſurely, if this ſhews us no Flaws in it, the Reader and I ſhall proceed chearfully on our Journey, and he will no longer conſider me as one amuſing him with a learned Paradox, but as the Unfoulder of a Great and uſeful Truth.

Againſt the common Opinion, the moſt authentic Records of Hiſtory enable me to allege, that though vulgar Experience be oppoſite to my Notions, yet that ſhortneſs of human Life, which is now become common, was not ſo always, nor is yet ſo in all Places. I ſhall not dwell long on what is ſaid of the great Age of the Antidiluvian Patriarchs, I ſhall content myſelf only with a few Obſervations that are neceſſary to my Purpoſe, the Truth of which cannot be drawn into Diſpute. In the

firſt Place, let it be noted, that though Men lived to be then very Old, yet the Species was new. The human Body had been but lately taken out of the Earth by its Creator, and retained therefore a great deal of its primitive Strength. We ſay commonly in our Days, that a Man who lives Faſt, takes Pains to deſtroy his Conſtitution; and on the Principles of *Moſes*, we cannot but allow, that the Fabric of *Adam*'s Body muſt have been much ſtronger, and better compacted than ours; and this it was, that preſerved him ſo long, after he had loſt that Tree of Life, or Rule of Living which was ſuited to his primitive State. My ſecond Obſervation is, that theſe Patriarchs lived in another World; I mean a World otherwiſe conſtituted than ours, and after another Manner; and therefore, what we are told of their Age, is not more incredible, than a Multitude of Facts which Experience and Evidence obliges us to believe true (*p*). I thirdly obſerve, that if with ſtronger Conſtitutions, and in a better diſpoſed World, Men lived to various Ages, but moſt of them nine or ten Times as long as we; there ſeems to be no repugnancy in admitting, that by great care of our Conſtitutions, and our helping by Art the noxious Qualities of the ſeveral Elements as they are now diſpoſed, Men may maintain as great a Diſtinction in the Periods of their Lives or Deaths.

It is very remarkable, that not only the Sacred Writers, but all the antient *Chaldean*, *Egyptian*, and *Chineſe* Authors, ſpeak of the great Ages of ſuch as lived in early Times, and this with ſuch Confidence, that *Xenophon*, *Pliny*, and other judicious Perſons, receive their Teſtimony without Scruple. But to come down to later Times; *Attila*, King of the *Huns*, who reigned in the fifth Century,

(*p*) Burnet Theor. Tellur. Cudworth Syſtem. Intellect.

tury, lived to 124, and then died of Exceſs the firſt Night of his ſecond Nuptials, with one of the moſt beautiful Princeſſes of that Age (*q*). *Piaſtus*, King of *Poland*, who, from the Rank of a Peaſant, was raiſed to that of a Prince, in the Year 824, lived to be 120, and governed his Subjects with ſuch Ability to the very laſt, that his Name is ſtill in the higheſt Veneration amongſt his Countrymen (*r*). *Marcus Valerius Corvinus*, a *Roman* Conſul, was celebrated as a true Patriot, and a moſt excellent Perſon in private Life, by the elder *Cato*, and yet *Corvinus* was then upwards of an hundred (*s*). *Hippocrates*, the beſt of Phyſicians, lived to an hundred and four (*t*): but *Aſclepiades*, a *Perſian* Phyſician, reached 150 (*u*). *Galen* lived in undiſturbed Health to 104 (*w*). Theſe Men do Honour to their Profeſſion. *Sophocles*, the Tragick Poet, lived to 130 (*x*). *Democritus*, the Philoſopher, lived to 104 (*y*); and *Euphranor* taught his Scholars at upwards of 100 (*z*): and yet, what are theſe to *Epimenides* of *Crete*? who, according to *Theopompus*, an unblemiſhed Hiſtorian, lived to upwards of 157 (*a*) I mention theſe, becauſe, if there be any Truth or Security in Hiſtory, we may rely as firmly on the Facts recorded of them, as on any Facts whatſoever; and conſequently, we have the ſtrongeſt Aſſurance, that even an hundred, or an hundred

(*q*) Priſcus apud Jornandes, Bonfinus Hiſtorie de Hongrie, Decade premiere l. ii. p. 75. (*r*) Guagnini Rerum Polon. p. 64. Herbert de Fulſtin, lib. i. p. 13, & Harchnoch, lib. i. cap. 2. p. 68, &c. (*s*) Cato de Re Ruſtica, Cicer. de Senectut. Plin. Hiſtor. Natural. lib. vii. (*t*) Euſeb. Chronic. Petav. Rationar. Tempor. Tom. i. p. 96. (*u*) Plin. Hiſtor. Natural. lib. vii. c. 14. (*w*) Fulgos. lib. viii. c. 14. p. 1096. (*x*) Euſeb. Chronic. (*y*) Petav. Rationar. Tempor. Tom. i. p. 96. (*z*) Plin. Hiſtor. Natural. lib. vii. c. 14. (*a*) Diogen. Laert. in vit. Epimen.

hundred and twenty is not the utmoſt limit of human Life.

But what is ſtill more to our Purpoſe, it is not this, or that Country, in which ſuch aged Perſons are to be found; we meet with them in many, I was going to ſay, in moſt Climates. We have it on good Authority, that in *Bengal*, there lived a certain Peaſant, who reached the Age of 335; and having received Alms of many Infidel Princes, had his Penſion continued to him by the *Portugueze* (*b*) in *Cambaja*. *Pliny* gives us an Account, that in the City of *Parma*, there were two of 130 Years of Age, three of 120, at a certain Taxation, or rather Viſitation, and in many Cities of *Italy*, People much older, particularly at *Ariminium*, one *Marcus Apponius*, who was 150 (*c*) *Vincent Coquelin*, a Clergyman, died at *Paris* in 1664, at 112 (*d*). *Lawrence Hutland*, lived in the *Orkneys* to 170 (*e*). *James Sands*, an *Engliſhman*, towards the latter End of the laſt Century, died at 140, and his Wife at 120 (*f*). In *Sweden*, it is a common Thing to meet with People of above an hundred, and *Rudbekius* affirms, from Bills of Mortality, ſigned by his Brother, who was a Biſhop, that in the ſmall Extent of twelve Pariſhes, there died in the Space of thirty-ſeven Years, 232 Men, between 100 and 140 Years of Age (*g*); which is the more Credible, ſince in the Diet, aſſembled by the late Queen of *Swedon*, in 1713, the boldeſt and beſt Speaker among the Deputies, from the Order of Peaſants, was conſiderably above an hundred (*h*). Theſe Accounts, however, are far ſhort of what might

(*b*) Barthol. Hiſt. Annat. Cent. v. Hiſt 28. p. 46. (*c*) Plin. Hiſtor. Natural. lib. vii. c. 29. (*d*) Memoir. de Paris, p. 197. (*e*) Buchan. Hiſt. Scot. (*f*) Hakewill's Apol. lib. iii. c. i. p. 166. (*g*) Ol. Rudbek. Atlantic. p. 396. (*h*) Memoir. Hiſtor. 1713. Tom. ii. p. 336.

might be produced from *Africa*, and *North America*. But I confine myſelf to ſuch Accounts, as are truly Authentic, and I aſſemble theſe Inſtances, not to ſhew my own Learning, or to gratify my Reader's Curioſity, but with a view to ſatisfy him, that as the Fact is certain, Men may far tranſcend what are eſteemed the common Bounds of Life, ſo this bleſſing of Longevity is not confined to one Climate or Region, and therefore we need not diſpair of finding out the Art of prolonging Life, and keeping off the Decays of old Age in any Country.

It may be perhaps, notwithſtanding all I have ſaid, ſuggeſted, that in ſuch a Caſe as this, which concerned Mankind in general ſo much, and in which every Man would naturally think himſelf ſo much intereſted, if the Thing were at all poſſible, this Art muſt have been long ago found out, eſpecially, ſince in all Ages there have been a Race of Men, viz. Phyſicians, whoſe buſineſs it particularly was, to ſtudy ſuch Diſcoveries. To this I anſwer, that ſuch Prejudices as theſe, are the greateſt Bars to Science, that many uſeful Arts are but of very late Invention; and that if this was diſcovered heretofore, it might be concealed from Poſterity for very many Reaſons. But beſides, the Fact is quite the contrary; this Art was avowedly ſtudiouſly ſought by the Ancients, and ſome of them are ſaid to have diſcovered it *Aſclepiades* the *Perſian*, whom I have mentioned already, was wont to declare, he accounted a Phyſician ignorant of his Profeſſion, who could not defend himſelf from Diſeaſes; and this Notion he ſupported by his own Example, having lived in the full enjoyment of Health 150 Years, and was then unfortunately killed by a fall down Stairs (*i*). *Mithridates*, King of

(*i*) Sab. bel. lib. x. c. 8. p. 69.

of *Pontus*, pretended alſo to this Secret, and ſo did many others. But the beſt Anſwer that can be given to all Scruples of this kind, may be found in the following Paſſages from BACON, a famous *Engliſh* Monk, who lived in the 13th Century, who thus diſcourſes on the Subject.

"That it is poſſible to prolong Life, *ſays he*, "may thus be made Evident. By Nature Man "is immortal, that is to ſay, was ſo formed ori- "ginally, as that he might have eſcaped Dying; "and, even after he had ſinn'd, he could live a "thouſand Years; in proceſs of time, by little and "little, the Length of his Life was abbreviated. "Therefore it muſt needs be, that this Abbre- "viation is accidental, and may conſequently be "either wholly repair'd or at leaſt in part. But if "we would but make Enquiry into the accidental "Cauſe of this Corruption, we ſhould find, it nei- "ther from Heaven, nor from aught but want of "a Regimen of Health. For in as much, as the "Fathers are Corrupt, they beget Children of a "corrupt Complexion and Compoſition; and "their Children, from the ſame Cauſe, are cor- "rupt themſelves, and ſo Corruption is derived "from Father to Son, till abbreviation of Life "prevails by Succeſſion. Yet for all this, it does "not follow, that it ſhall always be cut ſhorter "and ſhorter, becauſe a Term is ſet in human "Kind, that Men ſhould at the moſt of their "Years, arrive at fourſcore; but more is their "Regimen, which conſiſts in theſe Things, Meat "and Drink, Sleep and Waking, Motion and "Reſt, Evacuation and Retention, Air, and the "Paſſions of the Mind. For if a Man would "obſerve this Regimen from his Nativity, he "might live as long as his Nature aſſumed from "his Parents would permit, and might be led to "the utmoſt Term of Nature, lapſed from original

" Righteouſneſs; which Term nevertheleſs he
" could not paſs; becauſe this Regimen does not
" avail in the leaſt againſt the old Corruption of
" our Parents. But it being in a manner impoſ-
" ſible, that a Man ſhould be ſo governed in the
" Mediocrity of theſe Things, as this Regimen of
" Health requires, it muſt of neceſſity be, that
" Abbreviation of Life comes from this Cauſe,
" and not only from the Corruption of our Pa-
" rents.

" Now the Art of Phyſic determines this Re-
" gimen ſufficiently. But neither Rich nor Poor,
" neither Wiſe Men nor Fools, nor Phyſicians,
" themſelves, how skillful ſoever, are able to
" perfect this Regimen, either in themſelves, or
" others, as is clear to every Man. But Nature
" is not deficient in Neceſſaries, nor is Art
" complete; yea, it is able to reſiſt and break
" through all accidental Paſſions, ſo as they may
" be deſtroyed, either altogether, or in part. And
" in the Beginning, when Men's Age began to
" decline, the Remedy had been eaſy; but now,
" after more than five thouſand Years, it is diffi-
" cult to appoint a Remedy.

" Nevertheleſs, wiſe Men being moved with
" the aforeſaid Conſiderations, have endeavoured
" to think of ſome Ways, not only againſt the
" Defect of every Man's proper Regimen, but
" againſt the Corruption of our Parents. Not
" that a Man can be preſerved to the Life of *Adam*,
" or *Artephius*, becauſe of prevailing Corruption:
" But, that Life may be prolonged a Century
" of Years, or more, beyond the common Age
" of Men now living, in that the Infirmities
" of old Age might be retarded; and if they
" could not altogether be hindred, they might be
" mitigated, that Life might uſefully be pro-
" longed, yet always on this Side, the utmoſt

Term

" Term of Nature. For the utmoſt Term of " Nature is, that which was placed in the firſt " Man after Sin, and there is another Term from " the Corruption of every ones own Parents.

" It is no Man's Lot to paſs beyond both theſe " Terms, but one may very poſſibly overcome " the Term of his proper Corruption. Nor yet " do I believe that any Man, how wiſe ſoever, " can attain the firſt Term, though there be the " ſame poſſibility and aptitude of human Nature, " to that Term which was in the firſt Man. Nor " is it a Wonder, ſince this Aptitude extends it- " ſelf to Immortality, as it was before Sin, and " will be after the Reſurrection. But if you ſay, " that neither *Ariſtotle*, not *Plato*, nor *Hippocrates*, " nor *Galen*, arrived at ſuch Prolongation: I an- " ſwer you, nor at many mean Truths, which " were after known to other Students; and there- " fore they might be ignorant of theſe great " Things, although they made their Attempt. " But they buſied themſelves too much in other " Things, and they were quickly brought to old " Age, while they ſpent their Lives in worſe and " common Things, before they perceived the " ways to the greateſt of Secrets. For we know " that *Ariſtotle* ſaith in his Predicaments, that the " Quadrature of the Circle is poſſible, but not " then known. And he confeſſes, that all Men " were ignorant of it even to his Time. But " we know, that in theſe our Days, this Truth " is known; and therefore, well might *Ariſtotle* " be ignorant of far deeper Secrets of Nature. " Now alſo, wiſe Men are ignorant of many " Things, which in Time to come, every com- " mon Student ſhall know. Therefore, this Ob- " jection is every way Vain (*k*)."

 Such

(*k*) Roger. Bacon. De vigore Artis & Nature.

Such were the Sentiments of this very great and very knowing Man, in Times of the deepeſt Ignorance and darkeſt Obſcurity; and ſo thoroughly was he fixed in theſe Notions, and had attained ſo many Lights from the Study of the *Arabian* Writers, or rather of the *Greek* Phyſicians Labours, digeſted into the Language of that Nation, that he afterwards wrote an Expreſs Treatiſe on this Subject (*l*), of which I ſhall have frequent Occaſion to ſpeak, and therein ſuggeſted many admirable Precautions for the Preſervation of Life, and avoiding the Infirmities of old Age. It is then certain, at leaſt, that we are not purſuing a Shadow, or engaged in a cloſe Search after an empty Chimera; there may be ſuch a Thing as the Art we would reach, and it is not impoſſible, that the Methods ſuggeſted to us by the *Roman* Inſcription, may be the great Secret. In order to diſcern the Truth of this, or to ſpeak more correctly, in order to diſcover how much of Truth there is in it, we ought firſt of all to examine carefully the Nature of human Breath, what Force it has, and what mighty Feats may be expected from it, ſince the Inſcription tells us, the long-lived *Hermippus* owed his Vivacity to the Nouriſhment he received from the Breath of Girls, or if we take in the various Readings of the Inſcription to the Breath of young People of both Sexes.

In order to come to a thorough Knowlege of this Matter, we muſt conſider firſt what the Breath is, and we ſhall ſoon learn, that as Man lives by Breath, ſo that Breath is nothing more than Air drawn in, and after paſſing through the Lungs, thrown off again, that we may draw in freſh. I do not tye my ſelf here to Phyſical Terms, or affect a technical manner of ſpeaking; the

(*l*) De Prolongatione Vitæ &c.

the Subject on which I write, is of general Concern, and I would therefore expreſs my ſelf in a Language that may be generally underſtood. This Air, when received into our Bodies, according to ſome Phyſicians, nouriſhes the Lamp of Life; but according to all, cauſes the circulation of the Blood, and other Juices upon which Health and Life depend. On the other Side, the Air that we reſpire, and which we commonly call the Breath, muſt, by paſſing through the Lungs, be ſtrongly tinctured with the Particles of that Body, through which it has paſſed, and when it mixes again with the Atmoſphere, muſt communicate certain Qualities which the Air had not before. This is ſo reaſonable, and at the ſame Time ſo ſelf evident, that I think it cannot be denied. From hence it follows, that where there are many People in one Room, the Air that is common to them all, muſt be ſtrongly impregnated with their Breaths. If therefore an old Man be for many Hours ſurrounded with young People, we cannot help perceiving, that he muſt take in a great Quantity of that Air which they have reſpired, and which conſequently muſt be loaded with thoſe Particles which it carried off in paſſing through their Lungs.

To judge the better of this Matter, let us conſider firſt the Action of Odours in general upon the human Body, and with regard to this, a very cautious Writer, the *Hippocrates* of our Age, and who will be eſteemed the Father of modern Phyſic by Poſterity, after having explained wherein the Odour of Plants conſiſts, and how exhaled, he then diſcourſes thus. "Hence we may un-
"derſtand, that the various, peculiar, and often
"ſurprizing Virtue of Plants, may be widely dif-
"fuſed through the Air, and carried to a vaſt
"Diſtance by the Winds, ſo that we muſt not

preſently

" preſently account as Fables, what we find re-
" lated in the Hiſtory of Plants, concerning the
" ſurprizing Effects of Effluvia. The Shade of
" the Walnut gives the Head-ach, and makes the
" Body Coſtive. The Effluvia of the Poppy
" procure Sleep. The Vapour of the Yew is re-
" puted Mortal to thoſe who ſleep under it; and
" the Smell of Bean Bloſſoms, if long continued,
" diſorders the Senſes. The ſtrong Action of the
" Sun upon Plants, certainly raiſes Atmoſpheres
" of great Efficacy, by means of the Spirits it
" diffuſes; and the Motions of the Winds carry
" them to a great Diſtance. The dark Shades of
" thick Woods, where Vapours are contracted,
" occaſion various Diſeaſes, and often Death to
" thoſe who reſide among them, as appears by
" melancholy Examples in *America*, which a-
" bounds with poiſonous Trees. For this Spirit
" of Plants, is a Thing peculiar to each Species,
" abſolutely inimitable, not producible by Art. It
" has, therefore, Vertues peculiar to itſelf, but
" ſuch as are ſtrangely agreeable to the human
" Spirits (*m*)."

If the Smell of Vegetables have ſuch high Effects, much ſtronger ſurely may be expected from Amimal Odours; and as to the Effects of human Breath, we know from Experience that they are very extraordinary. It is generally thought, that in the Caſe of Epidemic Diſeaſes, the infection is propagated by the Breath (*n*), and it is ſaid to have been the Practice of wicked Nurſes in the Time of the Plague, to catch the dying Breath of their departing Patients in Lawn Handkerchiefs, for the very worſt of Practices; and if human Breath when fetid

(*m*) Boerhaave Elementa Chemiæ. (*n*) Hodges de Peſte, Proſder Alpin. Hiſtor. Natural Ægypt.

ſetid and corrupt, is ſo potent, why ſhould we conceive it void of Efficacy, when Perſons are in the freeſt State of Health? Every body knows how grateful and refreſhing we diſcern the Breath of Cows to be, which is thence ſuppoſed, exceedingly wholeſome; and as the Fragrency of young People's Breath, who are brought up under a proper Regimen, falls little ſhort of this, one may very reaſonably ſuppoſe, that it partakes of the ſame Virtues.

Now to apply theſe Principles to the Matter at preſent under our Examination. It is, I think, allowed by ſuch as are beſt acquainted with the Secrets of Nature, that there is a very brisk and lively Motion in the Blood of young People; to which, according to the Laws of Animal OEconomy, Health, Vigour, and Growth, are attributed. On the other Hand, a Decay of this lively Motion, and in conſequence thereof, a ſluggiſh Circulation, which by Degrees ceaſes altogether in the fineſt and ſmalleſt Veſſels, is held to be the principal Cauſe of the ſtiffneſs in the Muſcles, which creates that wearineſs and want of Force, that is the great Incommodity of old Age. There ſeems therefore, to be nothing forced or abſurd, in conceiving that the Warm, Active, and Balſamic Particles thrown off by the Lungs of young People into the Air, which they Reſpire, may give in ſuch a Quality, as when ſucked in again by a Perſon in Years, ſhall communicate an extraordinary Force to the circulating Humours in his Body, and ſo quicken and enliven them, as to beſtow a kind of reflective Youthfulneſs, which may for many Years keep off and delay thoſe Infirmities, to which People of the ſame Age are generally Subject. The more we conſider this Doctrine, the greater Care we take in comparing Cauſes and Effects of the like Nature, and the cloſer

ſer we attend to ſuch Experiments as ſeem fitteſt for the clearing up of this Matter, the more we ſhall be ſatisfied of the Truth of this Conjecture, and the more credible this Invention of *Hermippus* will appear.

I am very ſenſible, that there are many vain, ill grounded, and fantaſtic Notions that prevail among idle People, in relation to the Breath; ſome have fancied that Sorcerers have a power of faſcinating therewith, ſuch as they breath upon, and therefore, in many of the Books which treat of Witchcraft, this is uſually thrown in as a Circumſtance; neither is it a new, but an (*o*) old Piece of Superſtition, which has ſubſiſted in the World many hundred Years before the late Affair in *France*, where Miſs *Cadiere* attributes her Poſſeſſion, to the Breath of the Prieſt (*p*). We are likewiſe told of Nations in the *Indies*, who cure all Diſeaſes by breathing on ſuch as are affected with them; but this ought to be no more regarded than what we meet with in *Pliny*, of another *Indian* Nation, who lived towards the Source of the *Ganges*, who have no Mouths, and who are nouriſhed by ſweet Savours (*q*). Theſe are either abſolute Fictions, or allegorical Accounts, which at this diſtance of Time, and perhaps, when *Pliny* himſelf wrote them, were not underſtood. He gathered moſt of his Facts from the *Greek* Writers, and they frequently diſguiſed, as they ſometimes falſified their Narrations. But theſe Fictions, which every body can diſcern, ought not to prejudice Matters of Fact, of the Truth of which, any Enquirer may be ſatisfied.

There

(*o*) Pſellus de dæmon. (*p*) See the ſeveral Factums in that famous Cauſe, in which this Buſineſs of Faſcinating by the Breath is largely treated. (*q*) Plin. Hiſtor. Natural. lib. vii. c. 2. Cæl. Rhod. Antiq. Lect. lib. xiv. c. 21. The Name given to this Nation by theſe Authors, is the Aſtomes.

There are in *Spain*, a Race of People, or as ſome Writers ſay, an Order of Knighthood, ſtiled *Salutadores*, who pretend to cure Wounds by breathing on the Patient, and repeating certain Prayers, which they affirm were taught by St. *Elm* (*r*). The Church of *Rome* has condemned this Fanatical Practice, and ſo do I; but there is another ſomewhat related to this, which, whether Nature, or Chance firſt introduced into the World, is uncertain but which is not like ever to wear out; and that is, breathing on People in a Swoon, in order to bring them to themſelves, which is found to be very effectual, as from natural Cauſes might well be expected. Let us then in all Caſes of this Nature, diſtinguiſh between Reaſon, and report vulgar Opinion, and the Senſe of capable Judges, the Practices of Mountebanks and Deceivers, and Deductions from Phyſical Principles, by Men of Learning and ſound Senſe. I do not however, deny, that popular Remedies have found Admittance into Phyſic, and ought there to be retained; for, in Phyſic as well as in Chemiſtry, the Effects of Medicines are conſidered as Experiments, upon which wiſe Men Reaſon, and aſſign the Uſes, though there might be another Sort of People who firſt found them out; it is one Thing to preſcribe rationally, and another to be lucky in Cures. *Hoffman* and *Boerhaave*, are the moſt different People in the World from *Paracelſus* and *Van Helmont*, who yet, were very extraordinary Men in their Way.

I do not imagine that *Hermippus*, by reaſoning, found out this Remedy againſt old Age; I am inclined rather to think, it found out him, that is to ſay, by vigorous Effects, he was led to the Cauſe, and by feeling himſelf, revived by this Medicine,

(*r*) Delrio Magic. Diſquiſit. v. ii. p. 114.

taught the Knowlege and Efficacy of it. If one was diſpoſed to purſue the Method of the Antients, and to dreſs up this Story in the Garb which *Plato* would have given it, one might relate it thus.

When the blooming *Thysbe*, whom the Graces adorn, and the Muſes inſtruct, converſes with the good old *Hermippus*, her Youth invigorates his Age, and the brisk Flame that warms her Heart, communicates its heat to his, ſo often as the lovely Virgin breaths, the kindly Vapours fly off full of the lively Spirits that ſwim in her Purple Veins; theſe old *Hermippus* greedily drinks in, and as Spirits quickly attract Spirits, ſo they are preſently mingled with the Blood of the old Man. Thus the Vapour, which but a Moment before was expelled by the brisk beating of the Heart of *Thysbe*, is communicated by the Æther to *Hermippus*, and paſſing through his Heart, ſerves to invigorate his Blood, ſo that almoſt without a Metaphor, we may ſay, the Spirit of *Thysbe* gives Life to *Hermippus*. For, what is there more eaſy to apprehend, than that the active Spirits of this brisk and blooming Maid, ſhould, when received from the Air, thaw the frozen Juices of her aged Friend, and thereby give them a new Force, and a freer Paſſage; and thus *Hermippus* poſſeſſing at once the Strength his Nature retains, and borrowing freſh Spirits from the lovely *Thysbe*, what Wonder that he, who enjoys two Sorts of Life, ſhould live twice as long as another Man?

Such had been its Appearance, if we had derived this Fact from a *Grecian* Sage, and then perhaps, it had been honoured with numerous Commentaries, and laboured Explications. But the *Romans* were a graver People, the contented themſelves with delivering Truth in the Language

of

of Truth, and thought, that like all great Beauties, ſhe looked beſt in a plain Dreſs.

Hiſtory informs us, that very many who ſpend their Time in the Inſtruction, and of conſequence in the Company of Youth, have lived to great Ages; thus *Gorgias*, the Maſter of *Iſocrates*, and many other eminent Perſons, lived to be 108; the year before his Death ſomebody demanded in his School, how he had been able to ſupport ſo long the tedious Burthen of old Age; the Sophiſt replied, that he regretted nothing he had done, and felt nothing of which he could reaſonably complain; my Youth, ſaid he, cannot accuſe me, nor can I accuſe my old Age (*s*). His Scholar *Iſocrates*, in the 94th Year of his Age, publiſhed a Book, and ſurvived that Publication four Years, in all which Time he betray'd not the leaſt Failure, either in Memory or in Judgment; but as he had long lived, ſo he died with the Reputation of being the moſt Eloquent Man in *Greece* (*t*). *Xenophilus*, an eminent *Pythagorean* Philoſopher, taught a numerous Train of Students, till he arrived at the Age of 105, and even then enjoyed a very perfect Health, and yet he left this World before his Abilities left him (*u*) *Nicholas Leonicenus* read the Phyſic Lectures at *Ferrara*, in the laſt Age upwards of 70 Years, and *Languis* tells us, that when he heard him, he was ſomewhat above 96, and to a Perſon who asked him, by what Rule he had acquired this green old Age, he anſwered, by delivering up my Youth chaſt to my Man's Eſtate (*w*). *Platerus* tells us, that his Grandfather who exerciſed the Office of a Præceptor to ſome young

(*s*) Plin. Hiſtor. Natural. lib. vii. c. 48. Valer. Max. lib. viii. c. 13. (*t*) Plutarch in vit. Iſocrat. (*u*) Plin. Hiſtor. Natural. lib. vii. c. 50. Valer. Max. ubi ſupra. (*w*) Melch. Adam. in vit. Germ. Med. p. 141.

Nobleman, married a Woman of thirty, when he was in the 100 Year of his Age. His Son by this Marriage, did not ſtay like his Father, but took him a Wife when he was twenty; the old Man was in full Health and Spirits at the Wedding, and lived ſix Years afterwards (*x*). Theſe are inſtances very ſurprizing, and ſeem to argue, that the Company of young People is a great Preſervative againſt old Age.

The celebrated *Lewis Cornaro*, ſo well known to the World by his elaborate Treatiſe on the Benefits of a ſober Life, amongſt other Things that he relates of himſelf, tells us this; that when he firſt began his Regimen, he took home eleven little Nephews, all Sons of the ſame Father, and Mother, all fine healthy Children, whom he took the Pains to Educate himſelf; adding, that whenever he came from the Senate, he diverted himſelf with the innocent Mirth, harmleſs Sports, and inoffenſive Tattle of the Youngſters. Some of the Elder of them, ſays he, entertained me more agreeably. They underſtand Muſic, often play upon the Lute, accompany it with their Voices, and I too, adds he, frequently join my own, which is as clear, as ſtrong, and as ſweet as ever it was. I have likewiſe, ſays he, compoſed a very diverting Comedy, the Scenes of which are diverſified with an inoffenſive variety of Wit and Humour, that has in it an agreeable Turn of Thought, and quaintneſs of Expreſſion. Comedy, you know, is generally the Child of Youth, as Tragedy is the Product of old Age. The latter on account of its Gravity and Seriouſneſs, befitting more mature Years; whilſt the former, by its Gaity of Wit and Humour, is more agreeable to Youth. Now, if an

(*x*) Plateri Obſervat. lib. i. p. 233, 234.

an ancient *Greek* Poet, though he was ten Years younger than myſelf, was admired and celebrated for his having wrote a Tragedy, why ſhould I be eſteemed leſs Happy, or leſs myſelf, who have compoſed and Publiſhed a Comedy? When I am confident, the ſame Poet, though he was ten years Younger than I am, yet had not a better Share of Health, or a livelier Imagination (*y*). I make uſe of the Authors own Words, becauſe *Cornaro* muſt of all others, have beſt known himſelf, and the very Spirit he ſhews in reciting theſe Things, is a moſt evident Proof of the ſtrength, vigour, and youthfulneſs of his Conſtitution. I will, however, mention another more modern Inſtance.

Francis Secardi Hongo, uſually diſtinguiſhed by the Name of *Huppazoli*, was Conſul for the ſtate of *Venice*, in the Iſland of *Scio*, where he died, in the beginning of 1702, when he was very near 115. This Man was a Native of *Caſal*, in the *Montferrat*. He married in *Scio*, when he was young, and being much addicted to the Fair-Sex, he had in all five Wives, and fifteen or twenty Coucubines, all of them young, beautiful Women, by whom he had forty nine Sons and Daughters, whom he educated with the utmoſt Tenderneſs, and was conſtantly with them, as much as his Buſineſs would permit. He was never Sick, his Sight, Hearing, Memory, and Activity, were amazing; he walked every Day about eight Miles, his Hair, which was long, and graceful, became White, by that Time he was Fourſcore, but turned black at an Hundred, as did his Eyebrows and Beard at 112. At 110, he loſt all his Teeth, but the Year before he died, he cut two large ones with great Pain. His Food was generally a few Spoonfuls of Broth, after which

(*y*) See Cornaro's Benefits of a ſober Life, p. 83.

which he eat ſome little Thing roaſted; his Breakfaſt and Supper, Bread and Fruit, his conſtant drink, diſtilled Waters, without any addition of Wine, or other ſtrong Liquor, to the very laſt. He was a Man of ſtrict Honour, of great Abilities, of a free, pleaſant, and ſprightly Temper, as we are told by many Travellers, who were all ſtruck with the good Senſe, and good Humour of this polite old Man (z.) The Reader will eaſily diſcern, that the Point upon which I chiefly inſiſt, is his having continually young Company about him, eſpecially young Women; for though neither himſelf, nor for aught I know any body elſe, ever remarked that this might contribute to the lengthening his Life, yet ſo the Fact might be, though unnoticed. It is indeed more for my Purpoſe to collect Accounts like theſe, where there is clear, evidence of the Fact, I would eſtabliſh before the Principle, to which, I refer, it was ever thought of, than to quote Inſtances of a freſher Date, ſince the Thing might have been in my Head. Theſe are Inſtances that cannot be warp'd, I have cautiouſly cited my Authors, and ſometimes the Words of the People themſelves, ſo that I need not ask, where I can force Belief.

I will ſuppoſe then of *Hermippus*, that he was a Tutor or Director of a College of Virgins, for ſince the Inſcription tells us, not what he was, we may be allowed all the Freedom of a rational Conjecture. This College of Virgins, I conceive to be founded purely for the Sake of Education, and thereby affording a quick and conſtant Succeſſion of little Maids, from the Age of between five and ſix, to thirteen and fourteen. I imagine it might be requiſite for the Health, as well as proper Inſtruction of theſe young Ladies, that they roſe pretty

(z) Voyages de Tournefort, &c.

pretty early in the Morning, and this in all Seaſons of the Year. In the Spring and Summer they might be allowed to walk and enjoy the refreſhing Pleaſure of rural Proſpects, but always in the Company of their Director, who ſhould be obliged to entertain them during the Walk, with ſeaſonable and lively Stories. If this ſeeming extraordinary Mode of Education diſguſt Perſons of a nice and prudiſh Taſte, give me leave to obſerve, that the *Greeks* uſed it of old, and that it is ſtill practiſed by all the *Eaſtern* Nations. *Mileſian*, or *Arabian* Tales, in which a Vivacity of Imagination appears, with here and there a Ray of ſound Judgment, ſuit beſt with tender Minds, and eſpecially with feminine Underſtandings. Women are remarkably governed by Example, or to make Uſe of a modern Phraſe, by the Faſhion. Why, therefore, ſhould they not be inſtructed by Example? There is leſs Difference than moſt People imagine between real and feigned Stories. They differ but as Morning and Evening Shadows, the one is the faint Picture of what has paſſed, the other as lively a Repreſentation of what may poſſibly come. In all other Reſpects they are alike; the Story of *Alexander* and *Roxana*, in now as much a Dream as any in the *Perſian* Tales. One Advantage that Ideal relations have over Stories grounded upon Facts, is, that we may contrive them ſo as to avoid improper Circumſtances, which cannot frequently be done with reſpect to the latter, but at the Expence of Truth. With ſuch Diſcourſes, after their early Devotions were over, the fair Pupils might be entertained in Winter Mornings, and the Day be thus opened with a free, chearful, and kindly Spirit, alike agreeable to his lovely Wards, and grateful to the good old Man.

After

After this Morning Exerciſe, I ſuppoſe that *Hermippus*, and his Female Pupils, retired in order to bathe, to dreſs, and to adorn themſelves, all which I look upon as no leſs neceſſary for the old Man, than fit and convenient for the young Women. Every body knows, that the Antients were remarkably fond of Baths, and of Unctions, eſpecially for old Men; and the *Arabian* Phyſicians preſcribe them once in a Week or ten Days, and order ſome hot and well ſpiced Meat to be eaten after uſing them; but to be ſure waſhing, cleanſing, and keeping the Body neat, as they tend to make old Men pleaſant and agreeable to ſuch as converſe with them, ſo they contribute not a little to their own Eaſe, and to the preſerving that Suppleneſs in the Limbs, which is frequently attacked by old Age. On the other Hand, elegance in Dreſs, and great Niceneſs about their Bodies, is of very great Conſequence to the Preſervation of ſuch a Temper in theſe young Maids, as is fit to make them uſeful in that Way of which we are ſpeaking. About Noon, after all this Exerciſe is quite over, I ſuppoſe *Hermippus* meets his Maidens with as much Chearfulneſs, as his Conſtitution will admit, while they receive him with that ſprightlineſs that is natural to theirs. A ſhort Converſation ſhould precede a light, well-choſen and wholeſome Entertainment, of which all feeding freely, but not to fulneſs, ſeaſon the neceſſary Buſineſs of recruiting the Body with ſuch ingenious and diverting Stories, as may amuſe and recreate the Mind. After the Repaſt, Muſic, Vocal and Inſtrumental, and then a Walk, or if the Weather will not permit it, ſome breathing Exerciſe within Doors, to ſuch a Degree as may excite Colour, but without forcing a Sweat.

The Evening ſhould among ſuch Company, be chiefly dedicated to Diverſion, the Ladies, and eſpecially the youngeſt, ſhould be indulged in all the little innocent Paſtimes that contribute either to the Exerciſe of their Limbs, or the Improvements of their Wits, and theſe ought to take their Turns, according to the Rule preſcribed by their Director. For Inſtance, after Blindman's-Buff, Hoop and Hide, or hunting the Hare, there ſhould ſucceed Queſtions and Commands, Pictures and Motto's, Riddles, or ſomething of the like Sort; and laſt of all, two or three of the Eldeſt might gently lead them by a few grave Stories into a fit Diſpoſition for their Evening Devotions; after which, they might retire to their Dormitory, each having her proper Cell, but all open at the Top, as alſo the Director's Apartment, at the upper End. In a College like this, with ſuch Company, and under ſuch Regulations, where all the Pupils are Chaſt as *Diana*'s Nymphs, freſh as the Spring, ſweet as the Summer, and harmleſs as the Winter, ever full of Life and Spirit, free from Diſeaſes, Cares or Diſtractions of Mind, eaſy in their Tempers, affable in their Manners, fond of obliging, grateful when obliged; I can ſcarce imagine that any Man could ſpend his Time more agreeably than *Hermippus*, live freer from a Senſe of Sorrow, or more remote from the Shade of Death. By this Regimen, he might be provided with an almoſt continual Refreſhment of their Odoriferous Breaths, and never loſe their Company, but at Seaſons proper for them and for him. His Blood would not only receive conſtant Supplies of Spirits from the artificial Atmoſphere, conſtituted by this Contrivance, but his Genius alſo would be kept brisk and lively, by a perpetual Intercourſe with Perſons in the moſt active Period of Life. Secluded in ſuch a Retreat, from all the hurry,

all the Diſorder, all the Accidents that attend a Life of Buſineſs, he would eaſily eſcape Diſquiet and Fatigue, removed from all the Views of Profit, Pomp and Pleaſure; he would never feel the cruel Diſturbance of any reſtleſs Paſſion, the deſire of getting would never torment him, he would never be perplexed with the Fears of loſing, if his Heart was at any Time touched with Pain, it muſt be at the parting with a Scholar, and even this would admit of ſome Relief, from the Pleaſure afforded him by receiving a new Diſciple. At leaſt, theſe are the Comforts I have figured to myſelf, and ſuch of my Readers as are bleſſed with more vigorous Fancies, may conceive him in Poſſeſſion of ſtill higher and more exquiſite Bleſſings.

I am ſenſible it may be objected, that the whole of this Suppoſition is abſolutely Arbitrary, that amongſt the *Romans*, there never was any ſuch College (*a*) as this under the Direction of any Man, nor for aught appears, in any other Nation. But then it is to be conſidered, that I have ſo ſtated it. If *Hermippus* was really nouriſhed by the Breath of Women, as I have already ſhewn, it is very reaſonable to believe he might, then we muſt conceive to ourſelves ſome Occupation, ſome Way of Life in which he might eaſily, and conſtantly receive this comfortable Medicine; and if the Account I have given be ſo far probable in itſelf, and free from Abſurdity, as to convey clearly to the Reader's Mind ſuch an Idea as I would willingly have it, it is not at all material, whether there ever was ſuch a College, for that comes not at all within my Aſſertion, it is ſufficient for my Purpoſe, if ſuch a College there

(*a*) Except it may be the Puellæ Fauſtinianæ, of whom we find ſome mention made in the antient Inſcriptions.

there might have been. Another Reader may, perhaps, deviſe ſome eaſier, clearer, and more probable Method of Interpreting this Inſcription, if he does, I ſhall not diſpute with, or envy him the Fertility of his Invention. My Account of the Matter ſerves to help the Notion I have formed of the Poſſibility of the Thing, and therefore as a Mathematician draws his Figures in order to explain the Propoſitions he lays down, ſo I have exhibited this Example, to illuſtrate the Doctrine that I would recommend.

One may likewiſe ſuggeſt, that moſt of the Examples hitherto alledged of the long Life of ſuch as have taught young People, do not reach the Point I have advanced, in as much as they all confeſſedly belong to young Men. Yet, if this Objection affects what I have delivered, the Credit of the Inſcription remains ſtill untouch'd, ſince ſome underſtand it of Boys, though I incline to interpret it of Girls, for Reaſons that will hereafter occur. But, whoever makes this Objection, muſt admit, at the Time of making it, that there is an extraordinary Efficacy in the Breath of young Men, which duly conſidered, will be found a very great conceſſion in my Favour; ſince, if there be any ſuch Efficacy in the Breath of young Men, no Reaſon can be aſſigned why my Suppoſition ſhould be held leſs reaſonable. All Things, therefore, that make in general in Favour of human Breath, or in Favour of the Breath of young People, tend to ſtrengthen and ſupport what I have laid down. As to thoſe particular Circumſtances which render female Breath preferable, it lies upon me to aſſign them, and this I ſhall do in its proper Place; in the mean Time give me leave to remark one Thing more in Favour of my fictitious Hiſtory of the College of Virgins, *viz.* That the greateſt Men have thought it allowable to introduce ſuch

Deſcriptions wherever they have judged them requiſite, or agreeable to the Subject of which they were treating. The learned Sir *Thomas More*, laid down a Syſtem of Politics in his *Utopia* (*b*) *Barclay* has written an ingenious Hiſtory in his *Argenis*, and the great Chancellor *Bacon* has exhibited the moſt beautiful of all Fictions in his Hiſtory of the *New Atlantis* (*c*), which Hiſtory, if I miſtake not, gave Birth to the Royal Society in *England*.

But I muſt not conceal two other Objections of far greater Weight, that have been made to this Doctrine of mine, by the ingenious Mr. *Nunning* (*d*). If, ſays that learned Perſon, your Syſtem be founded in Truth, if there be really any ſuch Vigour and Efficacy in the Breath of Women, or even of young Women, how comes it to paſs, that

(*b*) There are ſome Diſputes about the firſt Edition of this Book; The famous Mr. Maittaire fancies, there was one in the Year 1516; but he is miſtaken, the firſt Edition of it bore the following Title. De Optimo Republicæ ſtatu, de que nova inſula Utopia Thomæ Mori libri duo, quibus prefiguntur Epiſtolæ Deſiderii Eraſmi, Gul. Budæi, Petri Ægidii, ac in fine adjuncta Hieron. Buſlidii Epiſtola, Baſileæ. Joan. Froben. 1518. in 4*to*. and has been printed very often ſince. It was tranſlated into Engliſh by Ralph Robinſon, in 1557, which Tranſlation Biſhop Burnet miſtook for the Author's own; however, he ventured to make another Tranſlation in 1683, and a very good one it is. It was tranſlated into Italian in 1548, but the Author of that Verſion is not known. There have been three Tranſlations in French, of which that by Sorbire is eſteemed the beſt.

(*c*) The Author is right enough in his Obſervation, Abraham Cowley borrowed his Notion of a Philoſophic College from Lord Bacon's Atlantis, and from Mr. Cowley's Notion of ſuch a College, the Royal Society had its beginning.

(*d*) This Gentleman is Cannon of Vreden, and is now publiſhing in Germany, in Quarto, a Work, Entituled Monumenta Monaſterienſia, which is to contain, the Elogies of all the great Men who have been Natives of the Biſhoprick of Munſter.

that thoſe Men have not attained to any extraordinary Age, who are known to have had the greateſt Advantages poſſible in this Way? Upon this, he puts two Queſtions, Why, ſays he, did not *Solomon*, whoſe Wives and Concubines were ſo numerous, and who undoubtedly were young, beautiful, and kept entirley from other Men; Why did not this *Solomon*, continues he, live beyond the ordinary Age of Man; whereas, the Scripture tells us, that he did not reach that which is common in our Times? This is the firſt Objection, and it muſt be owned, that Mr. *Nunning* has put it very modeſtly, for *Solomon* had beſide this, many other Advantages. He was undoubtedly, a great Philoſopher, an excellent Naturaliſt, and underſtood perfectly the Art of conducting Life, to which we may add, that ſome have believed him an exquiſite Anatomiſt, Phyſician and Chymiſt; ſo that if he died before Seventy, who was poſſeſſed of ſuch extenſive Power, ſuch immenſe Riches, and ſuch Wiſdom as never centred in another Man, what Reaſon in there to ſuppoſe that ſuch as are infinitely below him in all Reſpects, ſhould acquire the Knowledge of that which was indubitably hid from him? This is the Caſe ſtated fairly, freely, and fully, for we mean not to cheat or deceive our Readers, but to inform and ſatisty them; our endeavour is not to give an Air of veracity to our own Opinion, but to rectify our own Notions by the Standard of Truth.

Mr. *Nunning*'s ſecond Objection, is fetched from the Seraglio's of the *Turkiſh* Monarchs. Why, ſays he, do not the great Lords of the *Ottoman* Empire, who have ſuch Numbers of young and fine Women, always in their Power, live to a great Age? or rather, why ſince they have this Balſam of Life continually in their Poſſeſſion, are they

they ſhorter lived than other Men? and that too, in a Country where there are more long lived People than in many others? This excellent Perſon might have fortified alſo this Objection, by extending it to the *Shâhas* of *Perſia*, the *Hân's* of *Tartary*, the great *Moguls*, and all the other *Eaſtern* Princes, who in this reſpect, enjoy to the full the ſame advantages with the *Turkiſh* Sultans. I am not afraid of giving the utmoſt Weight to theſe Suggeſtions, becauſe if I can fairly and clearly refute them, my Doctrine muſt appear, if not abſolutely certain, much more Probable, at leaſt, and much more agreeable to Truth, than if theſe Objections had never been mentioned. I do indeed admit, that both are very plauſible, both ſeem directly diſtructive of my Syſtem; but if notwithſtanding all this, I am as I think, I am in a capacity of ſhewing that they do not at all affect what I have advanced, but that on the contrary when duly conſidered, they fortify it extreamly, then I hope the Reader will attend with the greater Satisfaction, to ſome additional Arguments that I ſhall offer in ſupport of this Notion. It is the great Beauty of Truth, that the more we examine it, the more different Lights in which we place it, the more Pains we take in turning and twiſting it, the more we perceive its Excellency, and the better the Mind is ſatisfied about it; whereas Falſhood, however fair it may appear when dreſs'd out to advantage, or ſet in a falſe light, yet it never can ſtand the Teſt of a ſtrict and unbiaſed Enquiry.

The Hiſtory of *Solomon* is very largely recorded in the Sacred Writings, and the Circumſtances therein laid down, enable us to give ſuch an Account of the Manner of that Prince's Life, that we need be under no Sort of Surprize at the earlineſs of his Death. He was, it is true, the wiſeſt

Man

Man that ever lived, of which he has left us very noble Teſtimonies in his Writings. He was a great Politician, excellently skilled in the Arts, and a perfect Maſter of the polite Literature of thoſe Times; but with all this, we ſee that he was a very voluptuous Man. Science and Pleaſure engroſſed him by turns, he would have puſhed his Reſearches beyond the Bounds of human Nature; and when he found himſelf checked, then he began to complain of the burthen of Knowlege, and the tireſomeneſs of ſuch Enquiries. To deliver himſelf from theſe Anxieties, to calm his Cares, to drown his Doubts, and bury his Apprehenſions in Oblivion, he had recourſe to ſenſual Delights, having conſtantly in his Seraglio a Multitude of fine Women, amounting, as the Author of the Book of *Kings* tells us, to ſeven hundred Wives, who were Princeſſes, and three hundred Concubines (*e*). With theſe, he led an effeminate, laſcivious, and profligate Life. Theſe Women were of all Nations, *Egyptians*, *Moabites*, *Ammonites*, *Edomites*, *Zidonians*, and *Hittites*, and each endeavoured to recommend herſelf to his Favour, by all the ſtudied Arts of Luxury (*f*). Amongſt ſuch a *Heterogenous* Maſs of Females, all corrupt in their Morals, all different in their Cuſtoms, all filled with Jealouſly and Emulation of each other: What reaſon was there to hope either for Quiet, or for Health?

In the Deſcription we have given of the Life of *Hermippus*, we have uſed our utmoſt Endeavour, to ſhew the means by which this Sovereign Medicine we are diſcourſing of, operates, and how it is to be employed. We ſuppoſe our old Man to be of a gentle uniform, and pleaſant Diſpoſition, always eaſy, always content, and ſurrounded by Numbers of blooming Virgins, too young to have either

(*e*) 1 Kings. xi. 3. (*f*) Ibid v. 1.

either their Bodies, or their Thoughts tainted; and we ſuppoſe theſe Perſons ſpending their Time together, in chaſt and innocent Amuſements. But the Life of *Solomon* was the very reverſe of this, his Thoughts were in a perpetual Hurry, his Mind in conſtant Adgitation; one Day deeply plunged in Philoſophical and Metaphyſical Contemplations; the next, ſunk in ſceptical Doubts, and gloomy Reflections; the third, giving a looſe to his Pleaſures, and abandoning himſelf without Reſtraint, not only to the Lewdneſs of his own Deſires, but to the wilder Extravagancies of a Multitude of vicious Women. All this we learn, not only from Hiſtories of indubitable Authority, but from his own Writings, there we ſee the Struggles of his Heart; there we ſee his reſtleſs love of Pleaſure; his intemperate Thirſt after Knowlege, and in conſequence thereof, his Agonies and Diſquiet. Is there any likeneſs between theſe two Characters? Can one imagine, that the Converſation of Women in ſuch a Diverſity of Circumſtances, ſhould have the ſame Effect on *Solomon* and *Hermippus*? Or can it enter into the Head of any Man, bleſſed with a ſound Underſtanding, that this, or any other Medicine, could defend *Solomon* from old Age, conſidering the Courſe he held? Was there ever a Man that ſtudied the Prolongation of Life, with more aſſiduity than *Solomon* laboured to ſhorten it? Did he not harraſs his Spirits with intricate and perplexed Enquiries? Did he not vex himſelf with perpetual Queſtions about preſent and future Felicity, which rendered it impoſſible for him to enjoy it? Did he not, by indulging his Paſſions, ſcatter the Seeds of Deſtruction? and did he not, by his Luxury and Intemperance, cheriſh and cultivate them, till they at laſt, as they always do, diſturbed the Frame of his Mind, as well as ruined

his

his Conſtitution? What wonder then that *Solomon* was no *Long-liver?*

What I have ſaid, will, I dare ſay, ſatisfy the worthy Gentleman who propoſed this Doubt, and every Reader who ſeriouſly conſiders it. The Objection takes *Solomon* for a Perſon in that very Situation wherein I would place *Hermippus*; but I have ſhewn this to be altogether groundleſs. The Objection takes it for granted, that I look upon the Breath of young Women to be a univerſal Medicine; whereas, I aſſert only, that the Breath of young Virgins in a particular Way, may defend a Perſon againſt old Age, who, by Temperance and Moderation defends himſelf againſt Diſeaſes. But, beſides what I have mentioned, I have yet ſomething more to ſay as to *Solomon*, which I might have offered before, and which would have excuſed me from examining his Caſe at all, if I had inclined to have ſheltered myſelf under any ſuch Subterfuge.

All the Accounts we have of *Solomon*, ſuppoſe him to be under a particular Diſpenſation, and that he had recourſe immediately to God himſelf, at leaſt twice in his Life, ſo that this Man was not in the ſame Situation with others, and therefore, not fit to be conſidered as an Example. I might puſh this further ſtill, by obſerving, that God was pleaſed to promiſe him length of Days, if he imitated the Righteouſneſs of his Father *David*; ſo that he had a much better Medicine in his Power, than human Wiſdom could ſupply him with, and yet he knew not how to uſe it. The Scriptures ſay, That when *Solomon* was old, his Wives turned away his Heart after other Gods (*g*) Oldneſs is here uſed in the Senſe in which I underſtand it, that is, with reſpect to the Condition, and not to

(*g*) Ibid. v. 4.

the Years of Life, for in that Senſe, *Solomon* was not Old when he died, ſince he exceeded not Sixty-ſeven. The plain meaning, therefore, of this Text muſt be, that when his Vices had broken his Conſtitution, and weakened his Faculties, then theſe Women to whom he gave himſelf up, drew him to Idolatry, and theſe Nurſes of his ſecond Childhood, induſtriouſly taught him to fall. Drawn by their Deluſions, he ſacrificed both Titles to long Life, *viz.* That which Temperance gave him by the Law of Nature, and that which by an extraordinary Revelation he received from God himſelf. For this, no doubt included that, ſince we cannot ſuppoſe that God promiſed long Life to *Solomon* without an implied Condition, that he attended to the natural Means for attaining it, the Laws and Promiſes of God muſt be always rational, becauſe they are made and propounded to reaſonable Creatures.

After examining this Objection ſo fully, it will cauſe me much leſs Trouble to clear up the other. For what can there be more contrary to, or irreconcileable with the Doctrine I have laid down, than the Lives led by *Eaſtern* Monarchs; all Writers agree, that to give Strength and Firmneſs to the Body, there is nothing ſo neceſſary as Chaſtity in green Years. The *Germans*, as *Tacitus* tells us, were won't to preſerve themſelves from Women, till they were thirty at leaſt, and this he aſſigns as the Principal Cauſe of their Robuſtneſs, Courage and long Life (*b*). Long before his Time, the *Spartans* had formed the ſame Notions, led thereto by reaſon and experience (*i*) but with regard to the *Aſiatic* Princes, they never know what Purity of Manners, and Chaſtity of Mind mean, they are corrupted in their Mother's Nurſeries

(*b*) De Morib. German. (*i*) Plutarch in Lacon.

Nurſeries, and the diſſolute Temper of the Father, prevents the Virtuous Education of the Son. While they are yet Striplings, they are permitted the uſe of Women, in order to enervate their Minds, and when they are grown up, an effeminate Luxury, becomes the prime Buſineſs of their Lives. Amongſt ſuch Men as theſe, ſhall we look for Health or long Life? Is this agreeable to the Rules of Wiſdom or Science, I mean to the natural Dictates of good Senſe, or to the Maxims of Phyſic? If not, where lies the Strength of the Objection?

But beſides all this, what if there be ſtill a ſhorter, plainer, or more deciſive Anſwer, which is, that we can never properly judge in this Caſe, becauſe Experience teaches us that theſe Princes ſeldom or never die a natural Death. In the Field they are expoſed to the common Chances of War, and if we look into the *Turkiſh*, *Perſian*, or *Indian* Stories, we ſhall find at leaſt a third part of their Monarchs have fallen in Battle. Again, conſider them in their civil Capacity, and from the very Nature of an Arbitrary deſpotic Government, you muſt be ſenſible that they are continually liable to popular Inſurrections, in which many of their Princes have likewiſe fallen. But if you purſue them further, and follow them into the Receſſes of their private Life, as you will perceive them to be no way happier, ſo you will find them much leſs ſafe than any of their Subjects. The Intrigues and Jealouſies of their many Wives, muſt always expoſe ſuch Princes to a multitude of Dangers, eſpecially in Countries where Poiſons are very common, and where the moſt dexterous Uſe of them is common too.

But what if the Sacred Hiſtory, which furniſhed the firſt and ſtrongeſt Objection, contains another Hiſtory, which is the fulleſt, cleareſt and

moſt ſatisfactory Proof that can be offered in Favour of the Opinion I eſpouſe? The Caſe I mean is, that of King *David* in his old Age, which I ſhall State fully and fairly. It is ſaid, that King *David* grew Old and ſtricken in Years, his natural Heat decaying to ſuch a degree, that no Addition of Cloaths could give him Heat; in this Diſtreſs, the Phyſicians adviſed him, to the very Remedy which I recommend. Let there be ſought, ſaid they, for my Lord the King, a young Virgin, and let her ſtand before the King, and let her Cheriſh him, and let her lie in his Boſom, that my Lord the King may get heat. Accordingly *Abiſhag* the *Shunamite*, was brought to the King, and of her we read, that ſhe was a Damſel very fair, that ſhe cheriſhed the King, and miniſtred to him; but the King *knew her not* (*k*). This is the Story, as it lies in the Book, and from hence I think it plainly appears, that the Phyſicians of thoſe Times, who were well acquainted with the Efficacy of this Remedy, and underſtood how Age might be benefited by Youth.

The famous Monk *Roger Bacon*, whom I have cited before, in his Treatiſe of the Cure of old Age, has a large Chapter upon this Subject; though, as he wrote to a Pope, and in an Age no ways favourable to him or his Diſcoveries, he thought proper to conceal what he admits to be the moſt Efficacious Medicine, it was in his Power to preſcribe, under ſuch dark and obſcure Terms, that few I believe have reached his true Meaning. It may perhaps, be ſuſpected that I have deceived myſelf, and that having this Notion in my Head,

(*k*) I, Kings, i. 1. See alſo the Commentaries of Munſter, Grotius, &c. among the larger Critics, who all interpret theſe Paſſages of Scripture in this way.

Head, I have found in *Bacon's* (*l*) Works, Things that were never there; for which Reaſon, as well as becauſe I can offer nothing more curious, or more pertinent of my own, I will cite as much of his Book, as relates to this Subject, and leave it to my Reader to decide how far I do, or do not, do him Juſtice by my Comment.

" I have read many Volumes of the Wiſe, I " find few Things in Phyſic which reſtore the " natural Heat, weakened by Diſſolution of the in- " nate Moiſture, or increaſe of a foreign One. " But certain, wiſe Men have tacitly made men- " tion of ſome Medicines, which is likened to " that which goes out of the Mine of the noble " Animal, they affirm, that in it there is a Force " and Virtue, which reſtores and encreaſes the " natural Heat. As to its Diſpoſition, they ſay, " its like Youth itſelf, and contains an equal and " temperate Complexion; and the Signs of a tem- " perate Complexion in Men, are, when their " Colour is made up of White and Red, when " the Hair is yellow inclined to Redneſs and " Curling. According to *Pliny*, when the Fleſh " is moderate, both in Quality and Quantity; " when a Man's Dreams are delightful; his Coun- " tenance chearful and pleaſant, and when in his " Appetite of Eating and Drinking he is mode- " rate. This Medicine indeed, is like to ſuch a " Complexion; for its of a moderate heat, its " Fume is temperate and ſweet, and grateful to " the Smell; when it departs from this Tem- " perature, it departs ſo far from its Virtue and " Goodneſs. This Medicine doth therefore tem- " perately heat, becauſe it is temperately hot; it " therefore heals, becauſe it is whole. When it " is Sick, it makes a Man Sick. When it is " Diſtem-

(*l*) R. Bacon, De Prolongatione Vitæ. c. xii.

" Diſtempered, it breeds Diſtempers, and chan-
" geth the Body to its own Diſpoſition, becauſe
" of the ſimilitude it hath with the Body.

" For the Infirmity of a brute Animal, rarely
" paſſeth into Man, but into another Animal of
" the ſame Kind. But the Infirmity of a Man,
" paſſeth into Man, and ſo doth Health, becauſe
" of likeneſs. Know moſt Gracious Prince! that
" in this, there is a great Secret. For *Galen* ſaith,
" that whatever is diſſolved from any Thing, it
" muſt of neceſſity be aſſimilated to that Thing,
" as is manifeſt in Diſeaſes paſſing from one to
" another; ſuch as Weakneſs of the Eyes, and
" Peſtilential Diſeaſes. This Thing hath an ad-
" mirable Property, for it doth not only render
" human Bodies ſafe from Corruption, but it
" defends alſo the Bodies of Plants from Putre-
" faction. This Thing is ſeldom found, and
" although ſometimes it be found, yet it cannot
" commodiouſly be had of all Men. And inſtead
" of it, the Wiſe do uſe that Medicine which is
" in the Bowels of the Earth, complete and pre-
" pared, and that which ſwims in the Sea, and
" that which is the ſquare Stone of the noble Ani-
" mal; ſo that every Part may be free from the
" Infection of another. But if that Stone cannot
" be acquired, let other Elements ſeperated, di-
" vided, and purified be made uſe of.

" Now when this Thing is like to Youth that
" is of temperate Complexion, it hath good Ope-
" rations; if its Temperature be better, it pro-
" duceth better Effects; ſometimes it is even in
" the higheſt Degree of its Perfection, and then
" it operates beſt, and then there is that Property
" whereof we have ſpoken of before. This differs
" from other Medicines and Nutriments, which
" Heat and Moiſten after a certain temperate
" Manner, and are good for old Men. For other

" Medi-

" Medicines principally Heat and Moiſten the " Body; and Secondarily, they ſtrengthen the " native Heat; but this doth principally ſtrengthen the native Heat, and after that, refreſhes the " Body by moiſtning and heating it. For it reduces this heat in old Men, who have it but " weakly and deficient, to a certain ſtronger and " more vehement Power. If a Plaiſter be made " hereof, and applied to the Stomach, it will help " very much, for it will refreſh the Stomach " itſelf, and excite an Appetite; it will very highly " recreate an old Man, and change him to a kind " of Youth, and will make Complexions by what " means ſoever depraved or corrupted better.

" Many wiſe Men have ſpoken but little of " this Thing, they have indeed laid down another " Thing like it, as *Galen* in his fifth Book of " ſimple Medicines, and *Johannes Damaſcenus*, " in his Aphoriſms. But it is to be obſerved, " that *Venus* doth weaken and demoliſh the Power " and Virtue of this Thing; and it is very likely " that the Son of the Prince, in his ſecond Canon " of Simple Medicines, ſpoke of the Thing, " where he ſaith, that there is a certain Medicine " concealed by wiſe Men, leaſt the incontinent " ſhould offend their Creator. There is ſuch a " Heat in this Thing, as in young Men of a " ſound Complexion, and if I durſt declare the " Properties of this Heat, this moſt hidden Secret ſhould preſently be revealed. For this " Heat doth help the Palſical, it reſtores and " preſerves the waſted Strength of the Native " Heat, cauſeth it to flouriſh in all the Members, " and gently revives the Aged." Theſe are preciſely the Words of Fryar *Bacon*; the Thing now to be conſidered is, whether we have rightly interpreted them, or whether they are capable of any juſter, and more natural Senſe, which after a few

few Reflections on the Motives which have determined us, ſhall be left to the Reader's Judgment.

Some have entertained an Opinion, that this myſterious Preparation was no other than the Quinteſſence of human Blood; but whoever conſiders the Deſcription of it in all its Parts, will eaſily diſcern, that it can be no ſuch Thing, ſince the Odour or Scent of it is recommended on Account of its grateful Sweetneſs; beſides, Quinteſſences are taken inwardly, whereas, he directs the Medicine to be applied as a Plaiſter to the Stomach, and indeed the other Marks agree with ſuch a Quinteſſence as ill as this. Others have believed, that our Author intended here to deſcribe a kind of precious Stone, but ſuch muſt be abſolutely unacquainted with his manner of Writing; for he is no affecter of Miſteries, in order to ſtrike his Reader with Amazement, or to raiſe his own Reputation, both of theſe Things he juſtly contemned. His Obſcurity proceeds from this, that at the Time he wrote, he was in Priſon for writing againſt the Philoſophy that was then current, and he addreſs'd his Book to Pope *Nicholas* IV. his Proſecutor, in order to obtain his Pardon; but being doubtful how far it would operate, he was very cautious in Writing, that he might not afford room for a ſecond Accuſation, of laying Things ſecret in their Nature open to vulgar Capacities. Now, if he was here deſcribing a precious Stone, why ſhould he talk ſo darkly? This certainly did not require ſo much Pains to be taken to hid it, and ſo far would ſuch a dark Account have been from ſerving his Purpoſe, that it would have been viſibly contrary to his Deſign, by leaving Room for extraordinary Conjectures, where, without the leaſt Danger he might have ſpoke out. Whereas, if our Interpretation be admitted,

admitted, there was the utmoſt Reaſon for all this Caution; his Apology is perfectly reaſonable, and all the Doubtings and Heſſitations that are thrown in, appear ſo many modeſt Excuſes, very artfully and very properly placed.

Let us conſider this Deſcription of *Bacon's*, and compare it with the Picture drawn by the Hand of a Greater, and ſtill more knowing Man, and we ſhall be apt to think that we hear *Solomon* deſcribing the lovely *Shunamite*. Look upon *Bacon's* Words again, and imagine the thin Veil to be removed; you will then ſee the perfect Figure of this Damſel that was very Fair; you will diſcern the Roſe of *Sharon*, and the Lilly of *Damaſcus*; her Hair like Purple, in curling Locks; her two young Roes that are Twins, feeding among Lillies; her Head filled with the Dew, and her Locks with the Drops of the Night; her Countenance fair as the Moon, clear as the Sun; her Fruit ſweet to the Taſte, as ſhe ſets under the Shadow with great Delight; her Spikenard and chief Spices, while the South Wind blows upon her Garden, that the Spices thereof may blow; her Well of living Waters, and Streams of *Lebanon*; and her the faireſt among Women is wounded by the Watchmen, and then her Beloved departs.

This Commentary ſufficiently explains the Text, but to put it beyond Doubt, and to apply all this effectually to my Subject, I ſhall touch gently on two or three remarkable Paſſages. In the firſt Place, our Author ſays, that this Medicine is liken'd to that which goes out of the Mine of the noble Animal, and what can this Mine be, but Woman, in whom, as in a Mine, the noble Animal is formed. Then again, our Author ſays, the Infirmity of a brute Animal rarely paſſes into Man, but into another Animal of the ſame Kind; but the Infirmity of a Man, paſſes into Man, and

ſo does Health becauſe of Likeneſs. Here he lays open a great Secret in Philoſophy, *viz.* That there is a Sympathy in Health, as well as Contagion in Diſeaſe, and that as a Morbid Breath infects, ſo a wholeſome one may exhilerate. Taken in this Senſe, nothing can be eaſier, plainer, or more rational, nor is there any other Senſe, the Words litterally taken can bear. The laſt Paſſage I ſhall remark is, when he obſerves, that *Venus* weakens and diminiſhes the Power and Virtue of this Remedy. How exactly does this agree with the pertinent Reflection of the Author of the Book of *Kings*, when repeating the Uſes *David* made of *Abiſhag*; he ſays, with a particular Emphaſis, *but the king knew her not?* A young Virgin taken in this Manner, recalls Heat and Life into an old Man; but if forgetting that this is a temporary and artificial Vigour, he uſes it as if it were a natural One; he may indeed give Life to another, but it will be at the Expence of his own. When theſe Exploits are related to us as Marks of old Men's Vigour, we ſhould ſet them down as Marks of their Folly too; for as *Solomon* ſays, that *there is a Time to be born, and a Time to die*; ſo Nature and true Philoſophy teaches, that there is a Time to beget, and a Time to abſtain from begetting.

I will take the Liberty alſo of drawing ſome Advantage even from the ſecond Objection, ſince, with reſpect to *Eaſtern* Princes, though it be true, that moſt of them die early, yet it is no leſs true, that where they do not die violent Deaths, they frequently live to a great Age; as for Inſtance, *Shah Abbas*, and *Aurengzebe*. Now if we conſider the immenſe Fatigues of theſe Monarchs, the many Battles they fought; the tedious Marches they made; the variety of Dangers they run through, and the vaſt Expence of Spirits that a Life of ſuch continued Action, ſuch intenſe Thought

Thought muſt occaſion; it will not be eaſy to find in a Country, where the Art of Phyſic is ſo far from being ſo perfect, as it is even in *Europe*: I ſay it will be hard to find in ſuch Places, any Medicine capable of producing ſo extraordinary Effect, if we exclude this of which I am ſpeaking. For though I am very doubtful, and therefore lay no Streſs on the Wholeſomeneſs of the Breath of Women; yet, in the Seraglios of ſuch Princes, there are always ſo many Virgins, and theſe of ſuch near acceſs to the Perſon of the Prince, that I cannot but apprehend his Vigour and Health, to be greatly ſupported by theſe odoriferous Streams of ſalutary Air. I cannot help adding what ſeems to be ſtill a ſtronger Argument in Favour of my Suppoſition, and that is, that the *Arab* Princes ſcattered through the Dominions of the Grand Signior, who are leſs expoſed to foreign Wars, or domeſtic Intrigues, than other oriental Princes, actually live beyond the ordinary Age of Man, and die at laſt as every Man ought to die, becauſe their Blood can run no longer. At leaſt, I have a right to make uſe of a Circumſtance ſo probable as this is, in ſupport of my Opinion, when it is thought reaſonable to take a Fact, which has only a ſuperficial reſemblance to the Caſe I have ſtated, as a ſufficient ground for an Objection againſt the Poſition I am endeavouring to make good; Probability is certainly nearer a-kin to Evidence, than a bare Similitude of Circumſtances, which vaniſhes upon a ſtrict Examination.

After theſe Excurſions, let us return to a more ſtrict Examination of our Subject: I have already ſhewn how the Breath of Virgins may operate upon old Men, when mix'd with the common Air, and ſo reſpired by them. But let us conſider a little, whether theſe numerous and ſubtile Effluvia may not operate ſome other Way

than this. All Phyſicians agree, ſince the Doctrine of the Circulation of the Blood has been eſtabliſhed, as well as made known to the World, by the Skill and Learning of that incomparable *Engliſhman* Doctor *Harvey* (*m*); that a great Part of our Aliments, after entering the Blood, are thrown out from thence in ſo imperceptible a Manner, that this kind of Evacuation, is very properly ſtiled inſenſible Perſpiration. This was firſt carefully examined by *Sanctorius*, who found that it was far more conſiderable alone, than all the other animal Secretions taken together (*n*). If this be ſo, and that it is ſo, no Man in his Senſes now doubts, then it follows, that there muſt be prodigious Quantities of the Matter of this inſenſible Perſpiration, mixed in the Air, ſurrounding the perſpiring Bodies, and conſequently this Air, muſt be impregnated ſtrongly with the Quantities inherent to that Matter.

If we puſh this Enquiry ſtill further, and labour to make ourſelves acquainted with the Nature of the Particles that are thus thrown off, a little Attention will make that Matter plain. For ſince inſenſible Perſpiration is owing to the Circulation of the Blood, it neceſſarily follows, that the Particles thrown off by the Blood, muſt participate

(*m*) Our Author alludes here to the remarkable Felicity of Doctor Harvey, who firſt found out, and then fully demonſtrated the Doctrine of the Circulation of the Blood, which was at firſt as moſt new Inventions are, oppoſed with great Heat and Spleen; but came at laſt to be as generally received and admired, as it deſerves. Doctor Harvey died in 1657, thirty Years after he firſt publiſhed his Diſcovery; in his Exercitatio Anatomica de motu cordis. Printed at Francfort, in 1627.

(*n*) See his famous Treatiſe de Medicina Statica, which the Engliſh Reader may conſult in his own Language, Tranſlated by the judicious and indefatigable Dr. Quincy.

ticipate of the Nature of that Fluid from which they are thrown off. Now we know the Blood of young People to be ſoft, oily, and balſamic, as well as we can know any Thing, becauſe this appears to us from its Effects, which are a brisk and lively Diſpoſition; perfect Health, and quick Growth, to all which, a Blood thus conſtituted, is abſolutely neceſſary. Upon theſe Principles, it is plain, that the Matter perſpired by young People in ſuch Circumſtances, as I have ſuppoſed the Pupils of *Hemippus* to be, muſt have all the Qualities of their Blood, and be a ſoft, ſmooth, ſlippery, balſamic Steam, continually flowing from their Bodies, and as they are conſtantly drawing in the Circumambient Air, and continually throwing off this Matter, they muſt, in the compaſs of a few Hours, abſolutely change the whole Maſs of Air, in a Room where they are taught by their Preceptor, who in that Caſe, will receive into himſelf a large Proportion of this perſpirable Matter, in the ſame Manner that it is thrown off by them.

There are many People, I know, who will be apt to treat this Part of my Diſcourſe as Whimſical and Chimerical, and for this very Reaſon, I have not inſiſted upon it ſo largely as I might have done, or in ſuch ſtrong and direct Terms. I might have entered nicely into the Computations that have been made of the Quantity of Matter thrown off in this Way, and from thence I might have deduced many Curious, and to competent Judges, convincing Proofs; but I affect not this critical kind of Writing, which might poſſibly deprive me of a great Number of Readers, and ſecure the Aſſent only of thoſe who are leaſt likely to carry this Doctrine into Practice. But let me have leave to obſerve, that what I have laid down, is an indiſputable Fact, and not among the Number of thoſe

about

about which much has been written, and nothing ſettled. *Sanctorius* who firſt treated this Matter judiciouſly, and practically, had the Honour to perfect his Diſcovery, and to carry the Matter as far as it could go, and this in the beſt Method, I mean that of Experiments; for he had a Chair fixed on a Ballance, and in ſuch a Manner accommodated with Springs, as to diſcover the ſlighteſt Alteration in his Weight. By the Uſe of this Chair, and by conſtant Obſervation of what he Eat, Drank, Perſpired, and Evacuated every other Way; he came at the certain Knowlege of what he has declared, and therefore we may with the utmoſt Confidence, believe, that at leaſt, one half of what we eat or drink, after paſſing through the Blood, is thrown off in the way I have deſcibed (*o*).

A very ingenious *Frenchman*, to whom the World is indebted, for a profitable, and at the ſame time as pleaſant a Work, as any publiſhed of late Years, has endeavoured to illuſtrate this Doctrine by a very well contrived Fiction, which I will repeat to the Reader, becauſe nothing can ſerve my Purpoſe better, as I am perſuaded nothing can entertain him more (*p*). " The Day after our Ar-
" rival at *London*, ſeveral Tradeſmen came to our
" Lodgings, in order to ſell us the Commodities
" and Curioſities of their Country. Every one
" of

(*o*) We muſt conſider, in reaſoning upon this Subject, that Sanctorius wrote in Italy, where the Perſpiration may be reaſonably ſuppoſed much greater than in Northern Countries, which our Author was aware of, and has made a proper Deduction.

(*p*) Mélanges d'Hiſtorie et de Litterature par M. de Vigneul-Marville. Tom. ii. p. 461. It may not be amiſs to obſerve, that this is not the true Name of the Author of that curious Book, but one, under which he choſe to hide it, on Account of ſome free Cenſures contained in that diverting Miſcellany.

" of the Company fixed readily his Attention on
" what pleaſed him moſt. Some bought Gloves,
" others Ribbans, and others Silk Stockings; the
" Merchandize which fell to my Share, was ſeve-
" ral Perſpective Glaſſes and Microſcopes. He
" who ſold them, was an excellent Mathemati-
" cian, a Man of great Capacity, and could ſpeak
" *French* tollerable well. I kept him to Dinner,
" and as he was mighty well pleaſed with the En-
" tertainment, he told me after he roſe from
" Table, that he had a great Curioſity to ſhew
" me. He then took out of a Shagreen Box, an
" Inſtrument in a Tortoiſhell Caſe, which proved
" to be a moſt excellent Microſcope. I may well
" beſtow this Epithet upon it, ſince it was ſo excel-
" lent, as not only to diſcover an infinity of Bodies
" imperceptible to the naked Eye, but even the
" Atoms of *Epicurus*, the ſubtil Matter of *Deſcar-*
" *tes*, the Vapours of the Earth, thoſe which
" flow from our own Bodies, and ſuch as derive
" to us here the Influence of the Stars.

" The firſt Experiment I made, was looking
" on the Perſon from whom I receiv'd it, at the
" Diſtance of four or five Paces, which gave me
" an Opportunity of diſcerning an infinite Num-
" ber of little Worms, that were feeding moſt
" voraciouſly upon his Cloaths, by which I per-
" ceived, that contrary to the common Opinion,
" it is not we who wear out our Cloaths, but they
" are fairly eaten off our Backs, by theſe inviſible
" Inſects; I changed my Situation, and conſider-
" ing my Mathematician in another light, he
" appeared to me inveloped in a dark Cloud. He
" told me, that this Appearance was owing to
" his Perſpiring ſtrongly after Dinner, and that
" this ought to convince me of the Truth of
" what *Sanctorius* had delived in reſpect to the
" Proportions, between this and other Secretions.

" We

" We next went into the Kitchen, where there " was a large piece of Beef roaſting for the Ser- " vants, and I had the Pleaſure of ſeeing with the " ſame Microſcope, how the fire ſeperates all the " Parts of the Wood, upon which it acts and " darts them by the Violence of its Motion againſt " the Beef that turns before it, wounded it as it " were with an infinite Number of Shafts, and ſo " tearing it to Pieces, ſome of which are con- " verted into Juice, and others into a delicate kind " of Smoke or Vapour, which filled the Kitchen, " and was very ſenſibly diſtinguiſhed by our " Noſtrils,

" Going out of the Houſe, we ſaw four young " Men playing at Ball. I, at firſt Sight, felt a " ſtrong Inclination in Favour of one, and as " ſtrong an Averſion againſt another, whence I " began earneſtly to wiſh that this might win, and " that might loſe. I examined both with the Mi- " croſcope, and thereby eaſily diſtinguiſhed the " Source of theſe Paſſions. As the Men were " extremely heated with their Exerciſe, they per- " ſpired ſtrongly, ſo that clouds of the Matter flow- " ing from them, reached us. My Glaſs ſhewed " me diſtinctly, that the Matter perſpired by him " for whom I had an Inclination, was exactly " ſimilar to what was perſpired by myſelf; where- " as, the Matter flowing from the other Perſon, " was abſolutely unlike to mine in all reſpects, and " ſo jagged and bearded, that it ſeemed to wound " and pierce me like ſo many Arrows. Hence I " diſcerned, that the true Cauſe of our ſudden In- " clinations and Averſions, conſiſts in the Figures " of the Matter perſpiring from us, and from " others, and in the Union or Contrariety of theſe " inſenſible Vapours.

" We

" We went out of the City, and at ſome " Miles diſtance, we ſaw ſome Gentlemen di- " verting themſelves in Courſing a Hare; as " the poor Creature paſſed almoſt cloſe by us, I " had juſt Time to catch a Glance of her with " my Glaſs. She appeared to me like a Ball of " Fire, moving with prodigious Rapidity, and " leaving a mighty Smoke behind her. This was " the Matter perſpired by the Animal, and I ſaw " that the Dogs followed exactly the Track of " that Smoke, and were never at all at a Loſs, " except when the Wind diſſipated the Cloud that " iſſued from the flying Hare."

In this ſhort Account, our Author very ingeniouſly rallies ſuch as expect to have ocular Demonſtration of Things, that do not admit of any ſuch Evidence. His Miſcroſcope is nothing more than an Invention to cenſure their Folly, and to expoſe the Madneſs of having that verified to the Senſes, which can only be apprehended by Reaſon; yet this kind of Weakneſs ſtill prevails in the World, and I dare ſay, there is many a Reader who would laugh at the Story of the Hare, as an abſolute Fiction, and afterwards bluſh to ſee the ſame Thing gravely laid down by ſo judicious, ſo intelligent a Perſon, as the great *Boerhaave* (*q*). There ſeems to be nothing more unintelligible

(*q*) See his Chymiſtry, vol, i. p. 151. wherein his Words are thus tranſlated. The moſt ſubtil Part of the Juices of Animals is a fine Spirit, which is continually exhaling, wherein the proper Character of the Animal ſeems to reſide, and whereby it is diſtinguiſhed from all others. This we may infer from Hounds, which through a long Tract of Ground, and a Multitude of croſs Treads, will diſtinguiſh, a particular Animal out of a whole Flock; the Effluvia of whoſe Footſteps it had lately ſcented, or will find out their Maſter through an hundred croſs Ways, in the Middle of a confuſed Concourſe of People. By this we may infer, how thin and ſubtil, yet how different

telligible or abſurd, than to aſſert that there are Things which are continually loſing part of their Weight, and yet never grow diſcernibly lighter; and yet this we ſee in the Caſe of the Antimonical Cup, which when five hundred Times made Uſe of, and after beſtowing an Emetic Quality on five hundred Glaſſes of Wine, remains juſt us heavy as it was at firſt. We may ſay the ſame Thing of the Odoriferous Effluvia of Ambergreaſe, and the leſs agreeable Steam of Aſſafætida. None of theſe Things can be brought under the Cognizance of all our Senſes, it is ſufficient to convince our Reaſon if they fall under any one of them. For Inſtance, if I plainly diſcern the Smell of a Roſe at a certain Diſtance; my Reaſon will tell me, that I am within the Atmoſphere of that Flower, becauſe it is impoſſible that I ſhould diſcern its Odour by the Smell, if its Effluvia did not ſtrike the proper Organ of that Senſe in me. Hence, with a little Reflection, I can eaſily form a Notion of this Flower, perſpiring an infinite Number of Odoriferous Particles, which for a certain Diſtance, ſo much overcome all the other different Sorts of Matter floating in the Air, as to become ſo many Objects of my Senſe of ſmelling (*r*).

But now, if we take this the other Way, and conſider a Body continually perſpiring ſuch a Matter as is inſenſible to us, that is, Particles ſo ſubtile as to eſcape the Cognizance of all our Organs of Senſation, we muſt be extreamly dull of Apprehenſion,

different from all other Kinds of Bodies theſe Effluvia muſt be. They ſeem of an oily Origin, or to reſide in a ſubtil Vehicle of an oily Kind, as may appear both from the Analogy of Things and other properties.

(*r*) See a Multitude of theſe Inſtances collected, and properly applied in Mr. Boyle's curious Treatiſe upon Gems.

henſion, if we do not conceive, that this perſpiring Body muſt have its Atmoſphere, as well as the Roſe, or any other fragrant Flower. It is, therefore, I think, a Point ſet paſt all Diſpute, that if a Number of Virgins are in the Company of an old Man, he muſt derive from them into himſelf a great Quantity of that ſubtile Matter, the Qualities of which have been before deſcribed, and eſpecially if we conſider, that as theſe Effluvia eſcape through the Pores, the Pores muſt conſequently be continually open, and if ſo, they muſt imbibe from without, as well as give Paſſage to what comes from within.

I doubt this will appear a new Paradox to many of my Readers, and methinks I ſee ſome of them ready to throw my Treatiſe out of their Hands, and crying with an Air of Self-ſufficiency and Diſdain; this poor Man is mad himſelf, and would fain make us ſo. But Patience a little, give me leave but to propoſe a few familiar Queſtions, and I will defy you to disbelieve what I had laid down. Is there any Thing more common, than to find a Stranguary enſue upon the Application of a Bliſter, and yet how can this happen, if the Particles of the Cantharides did not enter through the Pores, and thereby create a diverſion of that Salt watery Fluid, which is uſually ſecreted by the Kidneys, and compoſes what we call Urine. On the other Hand, it is a thing certain, that Opium uſed in a Plaiſter, will procure Sleep, which it could not poſſibly do, if in like manner it did not find a Paſſage through the Pores into the Blood: I might likewiſe take Notice of an Effect that frequently, if not conſtantly, reſults from the Application of a Cataplaſm of Camomile to the Stomach, the bitter taſte of which Herb, in the Space of two Hours, is diſcerned on the Palate. I will mention one Inſtance more, which is at once ſo ſtrong, and ſo common;

as to put the Matter quite out of Diſpute; I mean the ordinary Method of raiſing Salivations by Unction; for whoever conſiders this attentively, muſt be ſenſible, that the Body may be very ſtrongly affected by Things that enter only through the Pores (*s*).

I cannot help taking Notice of a very ſingular Paſſage in a *French* Hiſtorian, whoſe Character is perfectly well eſtabliſhed, and which Paſſage in my Apprehenſion, may contribute not a little to render all that I have aſſerted equally Credible and Clear. This Author tells us (*t*), that in the Year 1346, there broke out of the Earth in *Cathay*, which is that part of *Great Tartary* bordering upon *China*, a certain Vapour, ſo prodigiouſly ſtinking, as to deſtroy all living Creatures. This, like a ſubterraneous Fire, after it once eſcaped, rolled over two hundred Leagues of Country, devouring even the very Trees and Stones, and affected the Air in a wonderful Manner. From *Cathay*, it paſſed through *Aſia* and *Greece*, from thence it croſſed over into *Africa*, and after ravaging that Country, it entered *Europe* in 1348, making ſuch Havock in *France*, that not ſo much as a City, Village, or ſingle Houſe eſcaped, and from thence it paſſed into other Countries, ſo as to reach even the utmoſt Extremities of the North; the Venom, ſays my Author, was ſo Contagious, as to infect even by the Sight. It was remarked, that it continued exactly five Months in every Country through which it paſſed. In thoſe Places where it

(*s*) The Montpelier way of Salivating is ſtill a ſtronger Proof of this, ſince it argues, that this Method of raiſing it, is ſafer, more equal and better adapted to the Ends it is to anſwer, than that of taking Things by the Mouth.

(*t*) Abregé Chronologique de l'Hiſtoire, de France per le Sieur de Mezeray, Tom. iii. p. 32.

it was moſt favourable, it left only a third of the Inhabitants, in moſt about a fifteenth, in ſome not above a twentieth Part. Can one conceive that an Exhalation ſhould paſs quite round the Globe, and produce ſuch terrible Effects wherever it came, and ſhall we believe that Exhalations that are continually ſurrounding us, ſhall have no Effect at all? Or ought we to apprehend, that if ſuch dreadful Feats can be wrought by ſtinking and noxious Exhalations, there is nothing nutritive or Salutary to be performed by thoſe of an oppoſite kind? I muſt confeſs, that I ſee no ground for ſuch a belief.

There is undoubtedly, as the Learned *Bacon* lays it down, a healthy Sympathy, as well as a morbid Infection (*u*) and as in Spight of all the Care and Caution we can take, we find it extreamly hard to guard againſt them, and to ward off the latter; ſo by a Parity of Reaſon, it ſhould ſeem, that of all the Methods contributing to Health, the former ought to prove the moſt efficacious: That is to ſay, we think there is no way hitherto laid down for preſerving the Vigour of the Body, and thereby ſecuring ſuch a Supply of animal Spirits, as may ſupport the Dominion of the Soul, in its full extent and activity, ſo feaſible as this; which is ſuggeſted to be the Source of the Longevity, and Healthfulneſs of *Hermippus*. For if inſenſible Perſpiration be made through the Pores, ſo that there is a continual Stream tranſpiring from every Body, then it follows, that where an old Man is conſtantly attended by many young Women, his Body muſt be ſurrounded with an infinite Quantity

(*u*) See p. 50. in the Quotation from Bacon. If this Argument be not allowed, it will be heard to aſſign any Rational Cauſe, why one place ſhould be more Healthy than another; and to underſtand this Doctrine perfectly, the Reader ought to conſult Mr. Boyle's Treatiſe of the Wholeſomeneſs and Unwholeſomeneſs of the Air.

tity of the perſpirable Matter flowing from them; and if on the other Hand, he not only perſpires through the Pores, but alſo receives by them as has been already demonſtrated, the fineſt and moſt Spirituous Particles of other Bodies into his own, then it is very evident, that ſuch an old Man muſt be, as I obſerved before, in ſuch a Situation, as will enable him to draw the greateſt poſſilbe Benefit from this moſt comfortable Medicine.

The more ſtrictly we conſider the Structure of the human Body, and the certain Cauſes of Health and Sickneſs, the more Reaſon we ſhall find to be ſatisfied with, and to acquieſce in the Syſtem we have laid down. Reaſon and Experience have convinced us, that the Body is a Pneumatico-hydraulic Machine, compoſed of Fluids and Solids, and that a good Conſtitution, or healthy Diſpoſition ariſes from the proper Motion of the one, and a due Circulation of the other. It is alſo, no leſs certain, that this Motion, and this Circulation depend reciprocally on each other. For as the Circulation is obſtructed, leſſened, and in ſome meaſure ſtopped from the want of a proper Motion of the Solids, occaſioned by their Loſs of their true Tone and Texture which they ought to have; ſo this very Loſs on the other Hand, ariſes from their not receiving a timely and ſuitable Supply of Nutrition from the circulating Juices (*w*). Hence that dryneſs, ſtiffneſs, and rigidity of the Fibreſs, which properly cauſes the Diſeaſe, we call old Age, to prevent which, in a natural, rational, and phyſical Way, the only proper Method is, to provide a conſtant, equal, and effectual Supply of ſmooth Balſamic and Lubricating Particles from the circulating Fluids. If this could once be done, it is, I think, very apparent, that old Age could no more

(*w*) Boerhaave. Inſtit. Medic. § 1053, 1054.

more attack the human Body, than any other Diſeaſe, againſt which, proper Precautions may be taken. But, as it is not to be expected that human Wiſdom ſhould be able to perfect ſuch a Method, all that we can reaſonably hope for, is, to arrive at ſome Proficiency therein; ſo that though we are not able to prevent old Age, we may have it at leaſt in our Power to retard it. It is in a Manner incredible, that by Art, a Man ſhould be able to reach two or three Hundred; but that he ſhould live and injoy Life to upwards of an Hundred; the wiſeſt of the Ancients believed, and the Methods they preſcribed and practiſed for this Purpoſe, are all founded upon my Principals, as appears from their uſe of Frictions, Baths, and Ointments, all of which had been idle and improper, if they had not conceived it poſſible to charge the Fluids, by means of them, with ſuch Particles as were fit to repair the Loſes of the Solids (*x*).

Hermippus undoubtedly made uſe of a far more rational, as well as efficacious Medicine. For we have proved by all the Methods, that the Nature of our Argument will allow the Particles reſpired and perſpired by young Perſons in full Health, to be the ſmootheſt, ſofteſt, and moſt Nutritive that can be conceived. On the other Hand, the Method he took in applying theſe, not only by receiving them in the Air every Time he drew Breath, but drawing them alſo in through all the Pores of his Body, by that Sort of animal Action, which is in a manner Spontaneous, muſt have encreaſed their Effects, and taking this altogether,

(*x*) Inſtead of citing Phyſicians, I ſhall refer the Reader to Plutarch's learned Treatiſe on Health and long Life, where, in a narrow Compaſs he will ſee the Senſe of the beſt Writings in Antiquity on this Subject.

gether, one cannot help conſidering him as a Perſon in a conſtant warm Bath, of the moſt ſpirituous and unctuous Humours, which were continually pervading him, at the ſame Time, that by the Vapours of the young People's Breaths, he drank not ſo much Air as Life. But if we will add one Circumſtance farther, and that not at all forced and improbable, *viz.* That he cauſed ſome of thoſe young People to lie with him, as *David* did *Abiſhag*; we ſhall then carry the Medicine to its higheſt Pitch, and ſhall eaſily apprehend, that during that Time of free and copious Perſpiration, he muſt have received ſuch a large ſupply of Nutritive Spirits, as effectually refreſhed his Nature, and reſtored in a great meaſure that waſte which is occaſioned by performing the ordinary Functions of Life (*y*).

We may add the laſt Degree of Force to this Manner of Reaſoning, if we may be permitted to argue from Contraries. What is more common than to ſee a Woman advanced in Years, grow not only briſk and lively, but ſtrong and healthy, by marrying a young Husband. She drinks his Breath, exhales his Spirits, extracts his Moiſture, and thereby invigorates herſelf, while the poor Man ſuffers from the impure Contagion of her Breath and Vapours, and from the Malignity of this ill-choſen Union, ſinks very quickly into apparent Weakneſs, and falls at laſt into what the common People calls a Galloping Conſumption. Strange! that the Death of a young Man ſhould reſult

(*y*) The Opinions of many learned Phyſicians might have been cited in ſupport of this Doctrine, if we had not been afraid of tiring the Reader too much; but if he is extreamly Inquiſitive, he may conſult the following Writers. Chriſtian. Forman. de Faſcinat. Magic. p. 1014. Borellus Cent. iii. Obſervat. 28 Lan. de motu Tranſpirat. lib. ii. cap. ii, prop. iv. p. 56.

reſult from his Marriage with an old Woman, and that the taking of a young Wife ſhould repair the Waſte, and prolong the Life of an old Man (z). Yet, ſo it is, and upon this Subject I will venture to ſet down a remarkable Inſtance from the Writings of an unexceptionable Witneſs, one, whoſe repute for Veracity is as well eſtabliſhed, as his Fame for Learning in general, and for his particular Skill in Phyſic.

The Perſon I mean is, *Peter Lotichius*, and the Example he gives us, this. A Man, upwards of eighty Years old, married, after the Loſs of his firſt Wife, a ſecond, who was but twenty-five; when they had been married about a Year, he fell into a very extraordinary and dangerous Diſtemper; he grew at laſt ſo weak and low, that his Caſe was judged to be deſperate. By Degrees, however, he grew better, and as his Strength encreaſed, his grey Hair and white Beard fell off gradually, and his Skin likewiſe began to peel; ſoon after, a light, ſtrong Hair began to peep through the Skin of his Head, which in time fell down to his Shoulders, in ſtrong natural Curls. His Beard came in the ſame Manner, and his Face acquired a beautiful and florid Complexion; in a Word, he became again a ſound, luſty, and if the Expreſſion may be allowed, a young Man, which his Wife was forced to atteſt, ſince ſhe had by him afterwards ſeveral fine Boys (a). This is an Inſtance much to my Purpoſe, ſince it proves the prodigious Efficacy of human Breath, and the Matter perſpired by a juveniel Body. Yet, give me leave

(z) The Author has very judiciouſly omitted any Inſtance of this Kind, probably for two Reaſons; firſt, becauſe every Man's Memory may ſupply him with Examples; and ſecondly, to avoid ſaying too much on a Subject offenſive to the Fair Sex.

(a) Obſervat. Medic. lib. iv. Obſerv. 3.

to obſerve, that this extraordinary Effort of Nature might poſſibly contribute to ſhorten the old Man's Life, who without the Enjoyment of this young Woman, might have preſerved his Conſtitution many Years, and have lived in the perfect Fruition of thoſe Pleaſures peculiar to the Mind, and for the Enjoyment of which it ſeems moſt rational, that Life ſhould be prolonged.

There is ſomething of the ſame Kind obſervable in the well known Hiſtory of the famous *Engliſh* long liver, *Thomas Parre*, and theſe particulars are very curiouſly diſtinguiſhed by the great Anatomiſt *Bartholin*, who ſet down his Account of him, not as a curioſity to pleaſe Children, but as a ſingular and memorable Fact, worthy of the Attention and Conſideration of Men. This *Parre*, was born at *Winnington*, in the County of *Salop*, in 1483, and paſſed his Youth in very hard Labour, and which is as remarkable, in Sobriety and Chaſtity. At fourſcore, he married his firſt Wife *Jane*, by whom he had two Children, neither of which were long lived, or ſhewed any extraordinary Signs of Strength; the firſt died at the Age of a Month, and the ſecond lived but a few Years. At an 102 he became enamoured of *Katherine Milton*, whom he got with Child and did Pennance in the Church for it. Some Months before he died, the Earl of *Arundel* brought him up to *London*, and preſented him to King *Charles* I. but through the change of Air, and in Living, he died ſoon after; though it was believed he might have ſurvived many Years, if he had remained in his own Country, and led the ſame Life he was wont to do (*b*). This Man was over-grown with Hair,

(*b*) Bartholin. Hiſt. Anatom. cent. v. hiſt. 28. p. 47. 48. Some accounts make Parre much older, and place his Death in 1651; I have conſulted his Monument in Weſtminſter-Abby, and

Hair, and during the latter Part of his Life, ſlept very much. In the ſame Country lived the famous Counteſs of *Deſmond*, whoſe Age was unknown to herſelf, but extremely well ſupported by the Authority of others; ſince from Deeds, Settlements, and other indiſputable Teſtimonies, it appear'd clearly, that ſhe was upwards of an hundred and forty, according to the Computation of the great Lord *Bacon*, who knew her perſonally, and remarks this Particularly about her, that ſhe thrice changed her Teeth (*c*). We have it on the Credit of *Alexander Benedictus*, that there was a Lady of his Acquaintance, who at the Age of Fourſcore, had a complete new Set of Teeth, and though her Hair had all fallen off before, yet at the ſame Time ſhe cut her Teeth it grew again, of like Colour and Strength as at firſt (*d*). *Bartholin*, the famous Anatomiſt, whom I cited before, furniſhes us not only with another Example, and informs us, it was procured by Art, but gives us alſo the Receipt by which it was done, and which he aſſures us was no other than an Extract of black Hellebore, diſolved in an infuſion of Wine and Roſes (*e*). If I miſtake not, the illuſtrious *Boyle* hath ſomething to the ſame Purpoſe about the Quintiſſence of Balm (*f*).

and there I find he died on the 15th of November, 1635, Aged upwards of 152 ; when his Body was opened, his Bowels appeared very Sound, only the Lungs were ſomewhat injured, which was thought to be owing to the Groſſneſs of the Town Air, and that he might have lived much longer, if on his firſt Complaint he had been let Blood.

(*c*) Verulam. Hiſt. vitæ et Mortis, Sir Walter Raleigh's Hiſtory of the World, lib. I. cap. v. §. 5.

(*d*) Donat. Hiſt. Med. mirab. lib. VI. c. 2. p. 300.

(*e*) Hiſt. Anatomic. cent. v. hiſt. 28. p. 51. (*f*) See his Treatiſe on Specific Remedies. As to the Medicine it ſelf it was contrived by Paracelſus.

If we consider these extraordinary Relations attentively, and reflect on the Weight of Evidence, with which some of them, and especially those of *Parre*, and the Countess of *Desmond* are supported, we must be satisfied, that the human Body is a Machine capable of very extraordinary Changes. For we ought to consider, that if we are once brought to believe, that a Woman thrice changed her Teeth, it is as clear a Proof of the possibility of the Fact, as if we had twenty other Examples. Now, if there be a Possibility of renovating human Nature, why on the one side should we not Study it? Or why on the other, should this kind of Study be treated as a vain and fanciful Thing? If the Office of a Physician be Honourable; if there be something Noble and God-like in curing Diseases, in stopping the progress of Pain and Misery, and warding off the dart of Death for a few Years; there is certainly something much more excellent in the Art of renewing the human Body; securing Health and Vigour, thro' a long course of Years; keeping not only Death, but his younger Brethren Age and Decripedness, at a distance. Let us remember upon this occasion, what I have already cited from the learned Monk *Bacon*; what says he, if *Aristotle*, *Plato*, *Hippocrates* and *Galen*, were Ignorant of this Secret; Is that a Proof that we shall not attain it? Were they not Ignorant of many other Secrets that are now commonly known; why then should we imagine the barrier of Science fixed here, rather than any where else? Why should we not find out the means of prolonging Life, as well as a Method for squaring the Circle? Is not the former, of as great Consequence to us as Men? Or is the latter, a more useful Proof of the strength of human Understanding? Let us proceed then; let us collect and compare (since the nature of the thing forbids other Experiments)

such

such Examples as we meet with in authentic Histories; and let us in this, as in other Cases, endeavour to convert History into Science, by observing nicely the particulars in every Relation, and endeavour thereby to trace out the manner of Natures working; for if this can be once done, we shall be soon able to follow her Steps. If Nature at any time vouchsafes this favour to Men, it follows, that their Bodies have no incapacity of receiving it; that is to say, if every Man's Body was not so constituted, as to exceed by far the ordinary limits of Life, it could not possibly happen that any Man's Life should be so extended.

Father *Maffeus*, who wrote a celebrated History of the *Indies*, which has been always esteem'd a perfect Model in point of Veracity, as well as the elegance of its Composition, gives us the following Account, after having related the Death of the Sultan of *Cambaya*, and the conquest of his Kingdom by the *Portugueze*. "They presented, says he, at this time to the General, a "Man born amongst the ancient *Gangards*, who "are now called *Bengalar*, who was 335 Years of "Age. There were various Circumstances which "took from this Account all Suspicion of Falsehood. In the first Place, his Age was confirmed "by a kind of universal Tradition, all the People "averring that the oldest Men in their Infancy "spoke of this Man's Age with Astonishment; "and this old Man had then living in his own "House, a Son of ninety Years old. In the next "Place his Ignorance was so Great, and he was "so absolutely void of Learning, that this removed all ground of Doubt, for by the strength "of his Memory he was a kind of living Chronicle, relating distinctly, and exactly, whatever "had happened within the Compass of his Life, "together with all the Circumstances relating to

"it.

" it. He had often loſt and renewed his Teeth, " his Hair, both on his Head, and Beard, grew " inſenſibly Grey, and then as inſenſibly turned " Black again. The firſt Age of his Life he " paſſed in Idolatry; but for the two laſt Centu- " ries of his Life, had been a *Mohammedan*. The " Sultan had allowed him a Penſion for his Sub- " ſiſtance, the continuance of which he begged " from the General; the ſame Motive remaining; " which had firſt induced the King of *Cambaya* " to grant him a Subſiſtance, that is to ſay, " his great Age, and the extraordinary Circum- " ſtances that had attended his Life, theſe pre- " vailed on the General to grant his Requeſt (g). Thus far *Maffeus*.

But, as it may be very eaſily conceived, that ſo ſtrange a Story as this muſt have created many Enquiries, and have either ſunk in the World, or in conſequence of theſe Enquiries, received abundance of concurrent Teſtimonies. I ſhall therefore beg leave to add ſome very remarkable Particulars in relation to this celebrated Long-liver, from the *Portugueze* Hiſtorian, *Ferdinand Lopez de Caſtegneda*, who was Hiſtoriographer Royal. He tells us, that in the Year 1536, there was a Man preſented to the Vice-Roy of the *Indies*, *Nunio de Cugna*, who was near 340 Years old. He remembered, that he had ſeen the City in which he dwelt, and which was then one of the moſt Populous in the *Indies*, a very inconſiderable Place. He had changed his Hair, and recovered his Teeth four Times, and when the Vice-Roy ſaw him, his Head and Beard were black, but the Hair weak and thin. He aſſerted, that in the Courſe of his Life he had ſeven hundred Wives, ſome of which died, and the reſt he had put away. The King of *Portugal* cauſed a ſtrict Enquiry

(g) Hiſtoriarum Indicarum lib. xi. c. 4.

Enquiry to be made into this matter, and an annual Account of the State of the old Man's Health, brought him by the returns of the Fleet from *India*. This long lived Perſon, was a Native of the Kingdom of *Bengala*, and died at the Age of 370 (*b*). This Hiſtory is in itſelf very curious, founded upon good Authority, and therefore tranſcribed from the Authors I have mentioned, by many curious and inquiſitive Perſons, who were alſo proper Judges of Caſes of this Nature, and who have none of them intimated any doubt or ſuſpicion as to the matters of Fact (*i*). I therefore ſubmit it to the Reader's conſideration, whether it be not a matter worthy of Reflection; that there is a certain Strength in the human Body, which aſſiſted by ſome lucky Circumſtances, enables it to renovate its ſelf ſometimes Once, as in the caſe mentioned by *Lotichius*, ſometimes oftner; as in that of the Counteſs of *Deſmond*, who bred all her Teeth thrice; and this Native of *Bengala*, who changed his Hair and Teeth four times; and there is another Circumſtance of which I cannot but take notice, as it favours my Doctrine very much; that this Man who lived to an Age much greater than any, which we have as good Authority, had ſo many Wives, to the Efficacy of whoſe Breaths, and the inſenſible Effluvia of their wholeſome Bodies, I ſhould not ſcruple to attribute in a great Meaſure, his extraordinary Longivity. Theſe I ſay, are Points which deſerve to be conſider'd, ſince if ſuch a Power there be in the human Conſtitution, we ought not to deſpair of finding out Methods, which may contribute to its manifeſting its ſelf more frequently; which would be certainly a far greater benefit to Mankind, than the bare Study

(*b*) Hiſt. Luſitam. lib. viii. (*i*) Bartholin. Hiſt. Anatom. cent. v. hiſt. 28. p. 46. Camer. hor. Subſis. cent. II. c. 8. p. 278. Hakewill's Apol. p. 168.

Study of the proper Remedies for uſual and common Diſtempers. Let me add, that perhaps if ſuch a Method could be found, it muſt alſo defend from almoſt all Diſeaſes, by procuring ſuch a Vigour, as ſhould not permit the Entrance of them.

I have hitherto declined ſpeaking of long-lived Animals, upon which, however, the great Lord *Bacon* has inſiſted much. *Appollonius*, if we may believe the Writer of his Life, diſcovered in Mount *Caucaſus*, an extraordinary Secret in Natural Hiſtory. There are Apes there, it ſeems, which feed upon a kind of Pepper, and theſe Apes are eaten by old Lyons, to renew their Strength and make them young (*k*) I muſt confeſs, I ſuſpect this to be rather an Allegory, than a Fable, and I ſhould incline to interpret it thus; that lofty and ambitious Spirits over-act the Bodies, in which they inhabit, and induce a premature old Age; if this effect be not prevented by frequently unbending their Spirits in the Company of humorous and diverting People, who are well enough marked out by Apes well ſeaſoned. Thus *Ageſilaus* the famous King of *Sparta*, when he was exreamly old, amuſed himſelf by playing with young Children. The great *Scipio* diverted himſelf in the Company of *Terence*, and *Auguſtus* had always about him the moſt ſprightly Wits of *Rome*. Cardinal *Richlieu* had ſunk under the Fatigues of his Miniſtry, if from Time to Time he had not been relieved by the humorous Buffoonry of *Boiſrobert*. *Lewis* XIV. was as delicate in his Amuſements, as great in his Councils, and ſhewed as true Judgment in approving a Play of *Moliere*'s as a Project of *Louvois*. We are not therefore to underſtand the Antients litterally, when they deliver

(*k*) Philoſtrat. in Vit. Appolon. Tyran. lib. iv. c. i.

liver to us thoſe Stories which appear to us incredible. But to return to long-lived Animals.

It is certain, that Eagles arrive at a great Age, and that they preſerve almoſt as long as they live, that prodigious Strength which diſtinguiſhes them from other Birds. We know too, that the Eagle renews his Plumage annually, and it is not eaſy to conceive how this ſhould be done without a total Change of its Juices. The Stagg is another long-lived Animal, though I cannot believe many of the Stories that are told about it. I mention it only that I may obſerve, that annually it caſts its Horns, which is another Proof of the renewal of animal Juices. But this is ſtill more conſpicuous in the Viper, which in the Spring caſts its Coat, and comes abroad Youthful as the Year. If the Eagle, the Stagg, and the Viper were not common to every Climate, I make no doubt that the Facts related of them would be treated as Fables; but as they happen every Day, and under our Eyes, we are obliged to own them for Truths? Yet, what uſe have we made of theſe Truths? Who can aſſign the Cauſes why theſe Animals live longer than others; or, how it comes to paſs, that Nature grants them this Privilege of Rejuveneſcency? Yet ſuch an Enquiry might repay our Induſtry abundantly (*l*). It is ſaid, that we learned Phyſic from Animals, the Dogs taught us the Uſe of Emetics, and that Birds put us in the Head of Gliſters. If they were our Tutors in the lower Parts of Phyſic, why ſhould we diſdain their Inſtruction in this ſublimer Part of that Science?

It is not only the Inhabitants of the Land and Air that attain to ſuch vaſt Ages, ſuch as dwell in the Waters ſeem to have yet a larger Share of

(*l*) Aldrovand. Ornitholog. Geſner de Avibus lib. iii. Ariſtot. de Animalibus.

Life, of which I will give one well atteſted Inſtance out of many. In the Year 1497, in a Fiſh-pond in *Suabia*, near *Huilprin* in *Germany*, they took a Carp of a prodigious Size, which had in his Ear, a Ring of Copper, with theſe Words in *Latin*. I am the firſt Fiſh that was put into this Pond, by the Hands of *Frederick* II. Governor of the World, the 5th of *October*, 1230. This Carp appeared to have lived 259 Years, and probably might have lived much longer, had he not been taken out. I cannot apprehend, that much uſe will ever be made of Examples of this Sort, becauſe Fiſhes live in another Medium, and ſeem to have their Lives regulated by Laws different from thoſe of other Animals (*m*). We may ſay of them, that if they do not, like the Eagle, renew their Vigour, yet they ſeem never to grow old, or to expreſs myſelf more clearly, Age with them ſeems exempt from Infirmities. The broken Claw of a Lobſter grows again, which if ſeriouſly conſidered, is very wonderful, and it is generally believed, that moſt Fiſhes grow as long as they live, which if true, is not eaſy accounted for.

What I would infer from all theſe Hints, is no more than this, that Nature has furniſhed us with numerous Examples of what we ſeek long Life with the Preſervation of Youth. We ſee this daily in Birds, and in Beaſts, in Fiſhes and in Reptiles, and yet we ſet down ſatisfied, that ſpeedily old Age, and premature Death, belong to us by the Law of Nature. Where is the Juſtice, where is the Conſiſtency of this; eſpecially, if we conſider that the Fleſh of any long-lived Animals has a Quality wonderfully reſtorative? We know that mighty Things have been done by feeding upon Vipers, and not much leſs by living upon Shell-Fiſh;

(*m*) Johnſton. Hiſtor. Natur.

Fiſh; the Bone of a Stag's Heart is held to be a very high Cordial, the Reaſon of which is ſomething Singular, and therefore I will take Notice of it (*n*). This Bone is the ſtrongeſt Proof of the Stag's Longevity, for it is nothing elſe but the Root of the Aorta, grown bony through a long Series of Years. We are therefore in the wrong to take it for granted, that Nature has paſſed ſuch a Sentence upon us, when the Record of Experience proves directly the contrary, and when we ſo plainly ſee that the Seeds of long Life are in long-lived Creatures. But we paſs this Sentence and execute it upon ourſelves. We ſit down not patient, but dejected, under what we eſteem a common Calamity, and deſire rather to make the moſt of a ſhort Life, than to fatigue ourſelves with the Study of the means by which it may be prolonged.

I had almoſt forgot an Objection which has been ſtarted from a ſuppoſed Law of Nature, with reſpect to Animals, *viz.* That thoſe have their appointed Times, and that moſt of them are but of very ſhort Periods; the great Lord *Bacon* hath taken much Pains to make this out, though with a better View than the ſupporting ſuch an Objection, but after all, I very much doubt the Matter of Fact, *viz.* That there are any ſuch immutable Laws, that Animals cannot tranſgreſs. For inſtance, is is ſaid, that the Age of a Horſe, I mean his extream Age is twenty or twenty-four; Hiſtory furniſhes us with Inſtances that contradicts this. I will mention but one, *Mezeray* tells us, that a certain Duke of *Gaſcogny* paid his Homage to the King

(*n*) This Bone of a Stag's Heart enters into all the Receipts of Bacon the Monk, as well as into all thoſe that are mentioned by the Arabian Phyſicians; and as they tranſcribe Greek Authors, it is eaſy to ſee, that this Medicine was of great Antiquity.

of *Burgundy* on a Horſe that was an hundred Years old, and which was ſtill vigorous and full of Mettle (*o*). But admitting the Matter of Fact, where lies the Force of the Objection? Some Animals reach ten, and others it is confeſſed, live much beyond a hundred; what has this to do with the Life of Man; why ſhould it prove, that we are ſtinted to Fourſcore, more than that we have it in our Power to live as long as Stags and Eagles. It may by ſaid, that there is a certain Gradation in theſe Periods, and that as each Animal has its aſſigned Term, ſo likewiſe has Man. But we proved the contrary of this, by all the Methods of Argumentation yet invented; we ſhewed it from Scripture, from Reaſon, from Experience; and if all this is not ſufficient to baffle a Notion founded only on Fancy, why, let thoſe who are fond of it, enjoy it. I do not think that Life ought to be forced upon People, my Creed goes no further than this, *That if we ſeek we may find, if we knock it will be open'd*; and this I am led to ſay, becauſe I find it ſo in other Purſuits, where Men follow Nature, and not their own Notions. What mighty Diſcoveries has the *Newtonian* Philoſophy afforded, which had been for ever hid from Men, if they had continued to follow the Viſions of *Deſcartes*? How much more certain the Aſtronomy of our Times, than that of our Anceſtors? Yet ſome ſay, that all theſe Diſcoveries are only loſt Truths revived. Be it ſo, and let us return to the Search of that Truth which was known to *Hermippus*, and which has been ſo long loſt to us.

If, therefore, after all that has been ſaid, there remain yet any Doubts upon the Mind of the Reader, we ſhall endeavour by all means to remove

(*o*) Hiſtorie Abregé de France, Tom. i. p. 401.

move theſe, as well for the Sake of his Satisfaction, as that, after ſo much Pains already taken, we may not fail in our Attempt, and have this Diſſertation conſidered only as a litterary Amuſement; whereas, we intend it as a ſerious and uſeful Diſcourſe. The Antients, who ſeem to have ſtudied this Matter with the greateſt Aſſiduity, and whoſe Opinions generally ſpeaking, on mature Examination, appear not altogether unreaſonable to the Moderns; obſerve with Reſpect to the Cauſes of old Age, that they are chiefly three. Firſt, the Circumambient Air, which drys up the natural Moiſture in Man, at the ſame Time, that the innate Heat of the Body conſumes it, as the neceſſary Subſtance on which the Flame of Life muſt feed. The ſecond is the Toil and Motion of the Body, which likewiſe waſtes that aerial Humidity which is ſo neceſſary to Health and Life; the laſt is the Paſſions of the Mind, which according to the Sentiments of the learned *Avicenna*, have greater Influence than both the other Cauſes taken together, which will ſeem extreamly reaſonable, if we conſider how cloſe a Connection there is between the Paſſions of the Mind, and the Motion of the animal Spirits, which particularly appears in Madneſs, when we compare the Circumſtances attending it, as a Diſeaſe of the Mind, with thoſe by which it alſo appears to be a bodily Diſtemper.

Such as are acquainted with that myſterious kind of Philoſophy, which was in the higheſt Credit with the learned Vulgar of the laſt Age, and which is now as unreaſonably diſcredited amongſt the ſame People, and regarded only by ſuch as enquire after Truths, and not received Opinions; this Philoſophy, I ſay, teaches us, that there is a great Correſpondence between the Body of the Earth, and the Body of Man, whence the

Patrons

Patrons of this Doctrine, were wont to call the latter the little World, and the former the great one. Now, though there is ſomething very fanciful in their way of treating this Matter, yet the Notion in its ſelf is very juſt, and whoever examines it carefully, will find, that the general Laws of the Univerſe, are alſo the particular Laws of all the different kind of Bodies in it; and hence it comes to paſs, that as Man ſuffers and is deſtroyed for want of Moiſture, ſo this is like to be the caſe of the World too, or at leaſt would be the Caſe, if it did not receive foreign Supplies; which the judicious Sir *Iſaac Newton* ſuppoſes it does from the Tails of Comets, the Watery Vapours of which, he imagines communicate with our Atmoſphere for that purpoſe (*p*).

This we muſt allow to be a rational, and probable Account of what for many Ages puzzled the Underſtanding of all Mankind; and if ſo wonderful a Method as this is, be neceſſary to ſupply the Earth with Moiſture, why ſhould we think it ſtrange, that a new, and in ſome Meaſure unaccuſtomed way, ſhould be the fitteſt for repairing that Humidity, which is ſo neceſſary to the well being of the human Body. The Univerſe is under the ſpecial Care and Direction of its infinitely wiſe Creator, who at certain Seaſons therefore has provided it with ſuch requiſite Supplies; but the Bodies of Men are in this reſpect left to their own Care, and if the Materials be within our own Reach, and our Faculties are ſtrong enough to diſcover them, we have no more a right to complain that the Secret of preſerving long Life is not diſcovered to us, than that the Art of baking Bread, of melting Ores, and refining Metals, or indeed any other Art was not revealed.

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(*p*) Philoſoph. Natural. Princip. Mathem. lib. iii.

to our Anceſtors in the earlieſt Ages of the World, [illegible] to be the Reward of their Induſtry and [illegible]y. The Furniture of Man's Mind, and the Structure of his Body, are both of them ſuch, that if he has any reaſon to complain, it muſt be of himſelf; and his Reflections upon Providence are not only impious, but ridiculous. He has it abſolutely in his Power to be eaſy, and happy if he pleaſes. Health will always attend on Temperance ſteadily purſued, as *Galen* aſſerts in his Works, and manifeſted in himſelf by living to upwards of an hundred, without being attacked either by acute or chronic Diſeaſes. Riches are not indeed within every Man's Reach, but there is ſomething always at hand infinitely more valuable than Wealth, I mean Content. If to theſe Bleſſings we would add length of Days, why that according to this Hypotheſis is in our Power, and depends on our finding out a proper Supply of the aerial Humidity before-mentioned.

We have now the Clue in our Hand, and nothing can hinder us from extricating our ſelves from this Labyrinth of Doubts, about the proper Method of obtaining this Supply, but our own Negligence and want of Attention. We ought to remember that Heat and Moiſture are from the very beginning the Principles of human Life. Let us reflect then, and ſee if we cannot diſcover whence theſe Principles ariſe. There is, I think, very little Difficulty in this Caſe, that of Heat is derived from the Male, that of Moiſture from the Female. It is equally unneceſſary and unbecoming me to introduce a Treatiſe of Generation in a Work like this; it is ſufficient that I put my Readers in mind, that the enlargement of the Fœtus in the Womb, requires a very extraordinary Degree of Moiſture in all Reſpects, and that this is entirely derived to it from its Mo-

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ther. The Growth of an Infant is surprizingly quick, and this is owing to the Strength of the Vital Flame, the constant Supply of a proper Humidity, and the not being exposed to those Accidents which have been before-mentioned, I mean the Action of the Circumambient Air, bodily Motion, and the Passions of the Mind, from all which, Children while in the Womb, are in a great Measure free. This I think is so extreamly clear, and plain, that it is simply impossible for a Man to be in any perplexity about it, and therefore I shall proceed to the next Stage of Life, and enquire into the Method which is therein pursued by Nature.

In the State of Infancy, there is likewise an extraordinary Provision necessary of this humid Mater, not only sufficient for performing the ordinary Functions of animal Life, but also to facilitate the growth of the Child, and this too proceeds from the Mother. Nature has furnished her with Breasts, and with Milk, which is the most suitable Nutriment, that under such Circumstances, the human Body can receive; and in extream old Age, when the Body is a second Time reduced to the Feebleness of Infancy, Milk, and especially Womens Milk, is found to be of very great Use, and in consumptive Cases also, it is allowed to be a most admirable Restorative. Hence I think it plainly appears, that the radical Moisture, so necessary to supply the Flame of Life, and to keep it not only alive, but vigorous and clear, is to be sought in Woman. I foresee one great Objection that may be made to this, *viz.* That I insist not on the Breath or Effluvia of Women but of Virgins. Yet weigh the Cases thoroughly, and you will find all that I have advanced, very consistent. The Nourishment of a Child in the Womb, and an Infant at the Breast, is a Nourishment no way fit

for

for Perſons in Years, and therefore I approve what *Bacon* delivers from the *Arabian* Phyſicians, *viz.* That Milk is an improper Diet for old Men. This hinders not its being uſeful when People are quite worn out, for that may furniſh Strength to a dying Flame, that would not advantage a Lamp in its ordinary Situation. Perſons in the laſt Stage of Life, are frequently emaciated, and in this Caſe, Milk may help; but ſtill there is a wide difference between the natural and gradual Decay of the human Body, and what the Phyſicians call a Conſumption, there muſt be conſequently a Difference in their Cure. Thus from certain and almoſt ſelf-evident Principles, I have eſtabliſhed the Reaſonableneſs of this Propoſition, that the Breath and inſenſible Perſpiration of Virgins in a young and healthy State, muſt be very ſalutary for old Men, and may very probably be a means of protecting them from thoſe Infirmities, which uſually attend an advanced age. Now, in reſpect to this, it matters not at all, whether the Inſcription I ſet out with be founded in Truth or not, neither is it requiſite to believe that I have hit exactly on the Method uſed by *Hermippus*. The ſingle Point in Queſtion is, whether I have ſhewn that Senſe in which I take this Inſcription, to be agreeable to the Dictates of Reaſon, and the Laws of Nature; and as to this, every Reader muſt decide for himſelf. Before he does this, there is another Sort of Evidence that he ought to hear, and which for the Sake of Truth I ſhall readily produce.

There are two Sorts of People whoſe Intereſt it is particularly to decry this Doctrine on a Suppoſition that it is deſtructive of their own, to which they are prodigiouſly, and perhaps unreaſonably addicted: I mean the Aſtrologers and Hermetic Philoſophers. I ſhall examine what both may object, rather for the Entertainment and

Satisfaction, than for the Conviction of the wiſer Part of the World, who are already well enough apprized of the Credit due to theſe Virtuoſi; and when I have done this, I ſhall draw to a ſpeedy Concluſion, from an Aſſurance that nothing more can be neceſſary to eſtabliſh the Probability of this Method for preſerving Health and Life, and for defending our Bodies from the Infirmities of old Age as long as their Conſtitution will permit.

The modern Patrons of Aſtrology, for ſuch it ſeems there are, will probably pretend, that this Notion of *Hermippus* was a mere Fancy, and that if he really reached to an Age ſo advanced, it was not through the Aſſiſtance derived from the Breath of Virgins, but from the happy Poſition of the heavenly Bodies at the Time of his Birth. It is, however, lucky for me, that they can never make good this Objection, becauſe I preſume their Art will not furniſh them with the means of Conſtructing any Scheme of his Nativity. I know they may plead the Authority of *Thomas Aquinas* (*q*), and other great Men who have given into theſe Opinions. I know too, that they may produce ſome extraordinary Inſtances of the Verification of Aſtrological Predictions; particularly thoſe of *Baſil*, who was ſo famous at *Florence*; and of *La Broſſe*, at *Paris*, who were particularly happy in gueſſing at future Events, and in having their Predictions recorded by Hiſtorians of Credit.

The former of theſe foretold to *Coſmo de Medici*, then a private Citizen at *Florence*, that he would attain ſome very high Dignity, in as much as

(*q*) One ſtroneg Paſſage among many in his Writings, runs thus. Qui Sciret virtutes Cælorum & Stellarum dum res aliqua naſcitur poſſet judicare de natua rei, licet hoc neceſſitatem non imponat, & proſcet impediri per Accidens. D. Tho. Secundo de Generatione.

as the Aſcendant of his Nativity was adorned with the ſame propitious Aſpects, as thoſe of the Emperors *Auguſtus*, and *Charles* V. had been; and he was accordingly raiſed to the Dukedom of *Tuſcany*, in the Month of *January*, 1434 (*r*). The ſame *Greek* Aſtrologer, did, with equal Capacity, foretell the Death of Prince *Alexander de Medici*, and this with ſuch Confidence, as to paint out the Perſon by whoſe Hand he ſhould die, and whom he affirmed to be that Prince's intimate and familiar Friend; of a ſlender habit of Body, a ſmall Face, and ſwarthy Complexion, and who, with a reſerved Silence, was almoſt inſociable to all Perſons in the Court; by which Deſcription he did almoſt point out with the Finger *Laurence de Medici*, who murdered Prince *Alexander* in his Bed-chamber, contrary to all the Laws of Conſanguinity and Hoſpitality, in the Year 1537 (*s*). But the great Misfortune is, that in thoſe Days it was ſhrewdly ſuſpected, that theſe pretended Sages had better, and more certain Methods of penetrating into Conſpiracies, than are afforded by Aſtrological Means, and I muſt confeſs myſelf inclined to ſuſpect from the very manner in which this Prediction was delivered, that *Baſil* was employed to caution Prince *Alexander* againſt his Couſin *Lawrence*, and that for want of Penetration, he fell into that Snare which he might otherwiſe have avoided.

The Inſtance of *La Broſſe*, is more to the Purpoſe, becauſe better ſupported; indeed, I think that it is the beſt atteſted Story of its kind. The Baron *de Biron*, afterwards the famous Marſhal of that Name, being under ſome Difficulty

(*r*) Dinoth. Memorab. lib. vi. p. 390. (*s*) Jovii. Elog. p. 320.

about a Duel, went to *La Broſſe*, and carried him a Scheme of his Nativity, but told him it was that of a Friend of his; the Aſtrologer having conſidered the Scheme, aſſured him, that the Perſon whoſe Nativity it was, would infallibly be a great Man; nay, that he might even come to be a King, but for the *Caput Algol* pointing to the Figure of the Dragon's Head in the Scheme. M. *de Biron*, who did not underſtand the Term, inſiſted on a clearer Account; why then, replied *La Broſſe*, through a Deſire of being a King, this Man will do ſomething that will coſt him his Head. Provoked at which Anſwer, the Baron beat him unmercifully; but he lived to fulfil his Prediction, having his Head cut off, as all the World knows, for a Conſpiracy againſt *Henry* IV. (*t*).

Howmuch ſoever theſe Sort of Notions have been diſcountenanced by the prevailing of Experimental Philoſophy, and true Science; yet, where a Prince gives Ear to his own Praiſes, there will never be wanting ſuch as will adopt Aſtrological Schemes, as well as other Things to flatter his Vanity. Nothing is eaſier than to give ſuch a turn to a Piece of this Nature; Men of ſprightly Parts know how to dreſs up the Face of Heaven upon ſuch an Occaſion, and to diſpoſe properly of all the Signs and Planets, ſo as to raiſe mighty Expectations in the World, as well as the higheſt Pleaſure in the Mind of the Prince they flatter.

Such were the favourable Inſtances of the Celeſtial Orbs, at the Birth of the late *Lewis* XIV. King of *France*. The Genethliac Syſtem may be ſeen in one of the Medals that compoſe the Hiſtory of that Reign. The Gentlemen of the Royal Academy of Inſcriptions, have obſerved the preciſe Poſition of the Planets, at the Moment of the Birth of

(*t*) Invent. Gen. de France, par M. de Serres. p. 1051.

of that Prince; round about this curious Medal, one ſees the twelve Signs of the *Zodiac*, forming the twelve Houſes of this Syſtem the ſeven Planets appear in the ſame Degrees they occupied at that Time, the Sun which gives Perfection to the other Planets, is in the mid Heaven; *Mars*, the Lord of the Aſcendant, in reception with *Jupiter*, the Protector of Life, and this is what they call the greater Fortune; *Saturn*, the Enemy of Nature, is in his Dignities, which makes him leſs malevolent; the *Moon* is in conjunction with *Venus* and *Mercury*, in his little Houſe of Predilection, to ten Degrees of the Sun out of Combuſtion, and enlightened by his Rays, gives a Superiority of Genius in the moſt difficult and moſt important Enterprizes, which his being in Quartile with *Mars*, is not capable to abate. The Nativity of *Lewis* XIV. was figured in the Middle of the Medal, by a riſing Sun, the King is placed in the Chariot of that glorious Planet of which *Ovid* has given us the Deſcription. This Chariot is drawn by four Horſes, guided by *Victory*, the Inſcription is in theſe Words. Ortus Solis Gallici, *The Riſing of the Gallic Sun*; and the Exerge contains theſe other *Latin* Words. Septembris quinto minutis 38 ante Meridiem, 1638. *The 5th of September*, 38 *Minutes before Noon*, 1638.

I muſt confeſs, that this is a pretty Contrivance, and ingeniouſly put together; yet I dare ſay, that none of the learned Gentlemen concerned in framing this Medal, ventured to predict any of the Clouds that obſcured their Sun. No, they were too great Courtiers for that. But if this famous Medal gives any Reputation to Aſtrology, I ſhall venture to lay down a few Obſervations which will free my Doctrine from all Inconveniencies. I obſerve then, that as the happieſt Nativities admit of natural Cauſes to Co-operate in bringing about

about what they portend, ſo it is not at all improbable, that if by ſome happy Accident we could gain a Sight of the Horoſcope of *Hermippus*, it would ſhew us, that *Mercury* well poſited at the Time of his Birth, and beheld by *Luna* with a favourable Aſpect, cauſed his diſcovery of this mighty Secret, and enabled him to make ſuch a Uſe of the Breath of Virgins, that no Man ever thought off before. If the Aſtrologers are content to grant me this, I am willing to compromiſe the Matter, and which, I think is as much as they can expect, to allow this Doctrine to be derived from the Stars. But, if they are ſo tenacious of their own Notions, as not to accept of ſo fair an Offer, I ſhall recurr to my firſt Principles, and deny abſolutely the Certainty of their Art, and demand as good Reaſons for the Credit of Aſtrology, as I have produced in favour of my own Syſtem, before I enter the Liſts with them. Affirmation is nothing in this Age, wherein Men expect Proofs for every Thing. Let them ſhew us then, that they can predict an Earthquake, Whirlwind, or ſo much as an Irruption of Mount *Etna*; nay, let them but mark the Rainy, and fair Days for a whole Year in any Climate in *Europe*, and I will be content, that their Aſſertions weigh down my Evidence, and that the long Life of *Hermippus* ſhall be aſcribed to a happy Conjunction of humid Stars, in the Sign *Virgo*, which was the Interpretation once offered me by a learned Aſtrologer of this Inſcription, and which, together with my own Sentiments, I freely ſubmit to the Judgment of the Impartial Reader.

Such as ſeek after Truth, diſguiſe nothing, and are ſo far from being afraid of ſeeing their Opinion canvaſſed, and even refuted, that on the contrary, nothing pleaſes them better, becauſe they are ſtill

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gainers by the Diſpute; ſince, when Truth is once diſcovered, they have as much right to it, as he who found it. In the preſent Caſe, if this Treatiſe of mine ſhould ſtir up any wiſer Man to look for a better Solution of the Problem I have ſtated, and he ſhould luckily fall on the genuine Method of *Hermippus*, he could not rejoice at it more than I, nor would he find any one more willing to own, or to applaud his Ingenuity. Let us read, let us meditate, let us diſpute, but all for the ſake of Truth, which is the great Property of Mankind, conſtitutes all our Happineſs, and which it is therefore our common Intereſt to purſue. The Point I have now in view, is to diſcover the means of prolonging Life, without feeling the Infirmities of Age; to the Diſcovery of which, if the Publication of this Treatiſe any way contributes, not my end only, but the end of Mankind is anſwered, and a moſt noble Point of Science will be illuſtrated, from what many might at firſt eſteem an idle Diſpute.

I ſhall not treat the Hermetic Philoſophers altogether ſo briskly as I have done the Aſtrologers; becauſe, without doubt, there have been amongſt them, many very excellent Perſons. I cannot take upon me to ſay, when they began to lay claim to the Univerſal Medicine, by which the pretend to preſerve Life for many Centuries, at leaſt, of which they ſay *Artiphius* was an Inſtance, who lived by the Uſe of it, to the Age of 300, or as ſome ſay, near 1000. This is certain, that the Society of the *Roſicrucians* openly claimed it as one of the Privileges of their illuſtrious Body. *Peter Mormius*, who for ought I know, was one of the laſt of them that appeared in Public, reduced their high Pretenſions, which at firſt were very extenſive, to the Poſſeſſion of three Secrets. Of theſe, the firſt was the Perpetual Motion; the ſecond, the Art of tranſmuting

ting Metals; and the third, the Universal Medicine. In the Book published by this *Mormius*, there are abundance of curious Things, though he does not sufficiently explain himself, especially upon the last Subject (*u*). It is, however, well enough known, that these *Illuminati* asserted, that they had a Power of prolonging their Lives for many Ages, nor is it very clear from their Writings, whether, what they are pleased to call the Philosopher's Stone, be not at once the great Secret of Transmutation, and of the Universal Medicine.

The clearest Account of this Matter that I have ever met with, is in the Answer of a *French* Adept, to Doctor *Edmund Dickenson*, Physician to King *Charles* II. and a profest Admirer of the Hermetic Philosophy. The Doctor's Letter is very plain and clear. He wrote to this Friend of his, in order to be thoroughly informed as to those Contrarieties, which he thought he had discerned in the Discourses of some of the Hermetic Sages: His Friend gives him a very plausible Answer to all his Objections, and to enforce the Belief of what he lays down, he puts the Doctor in mind of his having made Projection, that is, his having transmuted base Metals into Gold, more than once, before the Doctor in the King's Laboratory in *Whitehall*; as to the Universal Medicine, and its Capacity of extending the Life of Man for many Ages, he positively asserts, that it is the Hands of

(*u*) This Mormius went into Holland in the Year 1630, where he demanded an Audience of the States-General, in order to tender them certain Propositions from the Fraternity of Rosicrusians, which they refused to hear; this did not, however, hinder Mormius from publishing a Treatise under the following Title, which is now become a scarce and valuable Book. Arcana totius naturæ Secretissima, nec hactenus unquam detecta, à Collegio Rosiano in Lucem produntur, Operâ Petri Mormii, in 24 Lugduni Batavorum, 1630.

of the *illuminated Bretbren*, and gives many Reaſons why they ſhould be ſo extreamly careful in concealing it. He goes ſo far as to inſinuate, that it was in his own Poſſeſſion (*w*). I muſt own, I am aſtoniſhed at ſuch Sort of Aſſertions, and more ſo, at ſome Relations well atteſted, that ſeem to favour the Truth of it.

There happened in the Year 1687, an odd Accident at *Venice*, that made very much ſtir then, and which I think deſerves to be ſecured from Oblivion. The great Freedom and eaſe with which all Perſons, who make a good Appearance, live in that City, is known ſufficiently to all who are acquainted with it; they will not therefore be ſurprized, that a Stranger, who went by the Name of *Signor Gualdi*, and who made a conſiderable Figure there, was admitted into the beſt Company, though no body knew who, or what he was. He remained at *Venice* ſome Months, and three Things were remarkable in his Conduct. The firſt was, that he had a ſmall Collection of fine Pictures, which he readily ſhewed to any Body that deſired it; the next, that he was perfectly verſed in all Arts and Sciences, and ſpoke on all Subjects with ſuch Readineſs and Sagacity, as aſtoniſhed all who heard him; and it was in the third Place obſerved, that he never wrote or received any Letters; never deſired any Credit, or made uſe of Bills of Exchange, but paid for every Thing in ready Money,

(*w*) The Title of Dr. Dickinſon's Book, referr'd to by our Author, is, De quinta eſſentia Philoſophorum. It was printed at Oxford, in 1686, and a ſecond Time in 1705. There is a third Edition of it printed in Germany, in 1721. The Author was one of thoſe very great Men, whoſe Merits are better known abroad than at home; he is mentioned by the learned Olaus Borrichius, and many other foreign Writers, with much Reſpect, and juſt Teſtimonies of Eſteem for his extenſive Knowlege.

ney, and lived decently, though not in Splendor. This Gentleman met one Day at the Coffee-House with a *Venetian* Nobleman, who was an extraordinary good judge of Pictures: He had heard of *Signor Gualdi*'s Collection, and in a very polite Manner desired to see them, to which the other very readily consented. After the *Venetian* had viewed *Signor Gualdi*'s Collection, and expressed his Satisfaction, by telling him, that he had never seen a finer, considering the Number of Pieces of which it consisted; he cast his Eyes by chance over the Chamber Door, where hung a Picture of this Stranger. The *Venetian* look'd upon it, and then upon him. This Picture was drawn for you, Sir, says he to *Signor Gualdi*, to which the other made no Answer, but by a low bow. You look, continued the *Venetian*, like a Man of Fifty, and yet I know this Picture to be the Hand of *Titian*, who has been dead one hundred and thirty Years, how is this possible? It is not easy, said *Signor Gualdi*, gravely, to know all Things that are possible; but there is certainly no Crime in my being like a Picture drawn by *Titian*. The *Venetian* easily perceived by his manner of speaking, that he had given the Stranger Offence, and therefore took his leave. He could not forbear speaking of this in the Evening to some of his Friends, who resolved to satisfy themselves by looking upon the Picture the next Day. In order to have an Opportunity of doing so, they went to the Coffee-House about the Time that *Signior Gualdi* was wont to come thither, and not meeting with him, one of them who had often conversed with him, went to his Lodgings to enquire after him, where he heard, that he set out an Hour before for *Vienna*. This Affair made a great Noise, and found a Place in all the News-Papers of that Time (*x*).

This

(*x*) Memoires Historiques, 1687, Tom i. p. 365.

This Story agrees very well with what is ſaid by Doctor *Dickenſon*'s Correſpondent, who obſerves that the Adepts are obliged to conceal themſelves for the ſake of Safety, and that having a Power not only of prolonging their Lives, but alſo of renovating themſelves, they take care to uſe it with the utmoſt Diſcretion, and inſtead of making a Diſplay of this wonderful Prerogative, they manage it with the utmoſt Secrecy, which he lays down as the true Cauſe of the World's being in ſo much Doubt about the Matter. Hence it comes to paſs, that though an Adept is poſſeſſed of greater Wealth than is contained in the Mines of *Peru*, yet he always lives in ſo moderate a Manner, as to avoid all Suſpicion, and ſo as never to be diſcovered, unleſs by ſome unforeſeen Accident, like that which happened to a famous *Engliſh* Artiſt, who diguiſed himſelf under the Name of *Eugenius Philalethes*, and whoſe true Name is ſaid to be *Thomas Vaughan*, the cleareſt and moſt candid Writer of all the Hermetic Philoſophers (*y*). He tells us of himſelf, that going to a *Goldſmith*, in order to ſell twelve hundred Marks of fine Silver, the Man told him at firſt Sight, that it never came out of the Mines, but was the Product of Art, as not being of the Standard of any Nation whatever; which ſurprized *Philalethes* ſo much, that he withdrew immediately, and left the *Goldſmith* in Poſſeſſion of his Treaſure. This famous Man, who certainly was an Adept, if ever there was one, led a wandering kind of Life, and fell often into great Dangers, merely from his poſſeſſing

(*y*) The moſt famous of his Pieces is intitled, Introitus Apertus ad Occluſum Regis Palatium. This was written originally in Engliſh, has been tranſlated into almoſt all the European Languages. and is unqueſtionably the beſt and cleareſt Book upon the Subject that is extant in any Tongue.

this great Secret. He was born, as we learn from his Writing, about the Year 1612, and what is the ſtrangeſt part of his Hiſtory, he is believed by thoſe of his Fraternity, to be yet living, and a Perſon of great Credit at *Nurenberg*, affirms, that he converſed with him but a few Years ago. Nay, it is further aſſerted by all the Lovers of Hermetic Philoſophy, that this very *Philalethes*, is the Preſident of the Illuminated in *Europe*, and that he conſtantly ſits as ſuch in all their Annual Meetings. It is on the one hand true, that there is ſomething wild and incredible in theſe Relations, and yet it is as certain on the other, that ſeveral who atteſt them, are Perſons of irreproachable Character, and even with Reſpect to this *Philalethes*, he was, according to the Report of the great *Boyle*, and others who knew him, a Man of remarkable Piety, and of unſtained Morals. In the *Engliſh* Plantations, he became acquainted with one *Starkey*, a Chymiſt, before whom he made Projection, but finding that *Starkey* was a vicious and extravagant Man, he broke off his Acquaintance with him, without communicating any part of his Secrets (*z*).

But it may be ſaid by ſuch as look upon this whole Affair, as an idle and rediculous Thing, and who conſider all theſe Relations, however atteſted, or ſupported, as mere Dreams, or Viſions. I ſay it may be alleged by theſe angry Critics, that it is a direct Proof of the Falſhood of their Pretentions to long Life; that we have diſtinct Accounts of the Time when their moſt celebrated Patriarchs,

(*z*) This George Starkey, was originally an Apothecary, had a head turned to Chemiſtry, but managed his Affairs ſo ill, that he was obliged to tranſport himſelf to the Plantations, where he became acquainted with Philalethes, of which Acquaintance he boaſts much in his Writings. In 1658 he publiſhed a Book of Chemiſtry at London, which was tranſlated into French in 1706, and into High Dutch in 1712.

Patriarchs, ſuch as *Roger Bacon*, *Raymond Lully*, and *Baſil Valentine* died, and were buried. If therefore, theſe Men could not preſerve their own Lives, or even protract them beyond the ordinary Extent, what probability is there, will theſe People ſay, that any of the Fraternity ſhould prolong their Lives in the Manner they relate? In Anſwer to this, the Adepts always inſinuate, that if theſe great Men died, it was by their own Choice, and that many of their Fraternity ſtill decline that length of Life their Art would enable them to Enjoy. This I muſt confeſs, is an unſatisfactory Anſwer, eſpecially to ſuch as make the Objection, but then, ſay the Adepts, it is the only Anſwer that becomes us to give; we do not aim at the Conviction of theſe Sort of People, we are not deſirous of making a Noiſe in the World, we do not even regard the Poſſeſſion of Riches, and long Life as bleſſings in themſelves; further than that, they enable us to do good, and the ſole Reaſon of our ever mentioning ſuch Secrets, being in our poſſeſſion, is in Order to lead to our Society ſuch worthy Perſons as deſerve to be aſſociated. Now, however Weak, however Sophiſtical, this Reaſoning may appear to the generality of Mankind, yet upon the Principles of the Hermetic Philoſophy, it muſt be allowed to be extreamly Plauſible, and in all ſuch Caſes, we muſt admit Men to argue from their own Principles, and not from thoſe we lay down.

As I do not profeſs myſelf either an Adept, or ſo much as a ſtudent in this Sort of Philoſophy, I ſhall take the Liberty, as the matter of Fact nearly concerns the Subject of which I am treating, to ſhape out another Anſwer to this Objection, and it is this, that perhaps we are not always ſo ſecure as to the Death of theſe Virtuoſi, as we imagine. The continuance of their Lives is a Thing,

Thing, that though they boaſt of in one Senſe, yet in another they ſtudiouſly affect to conceal. Of this, I ſhall give an extraordinary Inſtance, which will be ſo much the more entertaining to the Reader, as for any thing I know; it has not yet been taken Notice of by any Writer upon this Subject, not even by the profeſſed Hiſtorian of this Fraternity, notwithſtanding he has made larger Collections concerning them, and their Philoſophy, than any Man that ever ſet Pen to Paper. This Inſtance will be alſo found the more extraordinary, ſince I take it from one who never pretended to be an Adept, and who, therefore, ought to be conſidered as an unprejudiced Witneſs. But before I enter upon this Story, I muſt deſire my Readers to obſerve, that I lay down barely Facts as I find them, and do not pretend to intereſt myſelf in the leaſt, as to the credit they may meet with.

Amongſt the Hermetic Philoſophers, who are allowed to have attained the higheſt Secrets of Science, *Nicholas Flamel* of *Paris*, has been always reckoned one of the moſt conſiderable, and his right to this Reputation, the leaſt to be conteſted. The Hiſtory of this *Flamel*, who flouriſhed in the XIV. Century is very curious: He was a Perſon of a good Family, though much reduced in point of Fortune; had quick Parts; a lively Wit, and with the advantage of no more than an ordinary Education; was ſent to *Paris* to get a living as he could. *Flamel* wrote an extraordinary good Hand, had ſome notion of Poetry, and Painted very prettily; yet all theſe Accompliſhments raiſed him no higher than a hackney Clerk, in which Condition he work'd very hard, and had much ado to pick up a Subſiſtance. In 1357, chance threw in his way a Book of Hermetic Philoſophy, written

written by one *Abraham* a *Jew*, or rather Engraven on Leaves made of the Bark of Trees, and illuſtrated with very curious Pictures, in which the whole Secret was laid down in the cleareſt Manner poſible, to ſuch as were acquainted with Hermetic Philoſophy. This Treatiſe coſt *Flamel* no more than two Florins, for the Perſon who ſold him the Book, knew nothing of what it contained, and *Flamel* himſelf though he made it his whole Study for twenty Years, and though he took the precaution of Copying the Pictures, and hanging them up in his Houſe, and asking the Learned their Opinion about them, was able to make very little of them (*a*).

Tired at length with ſo vain, and ſo laborious a Study, he in 1378, took a Reſolution to Travel into *Spain*, in hopes of meeting there with ſome learned *Jew* who might give him the Key to the Grand Secret; that this Journey might not appear to be undertaken on quite ſo Chimerical a Motive, he made a Vow to go in Pilgrimage to St. *James* of *Campoſtella*, a Practice frequent in thoſe Times. After much Search to little purpoſe, he met at laſt with a *Jew* Phyſician at *Leon*, who had been lately converted to the Chriſtian Religion, and who was well verſed in this kind of Science; this Man, at the Perſuaſion of *Flamel*, conſented to go with him to *Paris*; but when they were got as far as *Orleans*, the Phyſician

(*a*) The beſt Part of this Account of Nicholas Flamel, is taken from his Article in a very curious Book, which, as it deſerves to be more known than it is, encourages me to ſet down the Title thereof at large, which runs thus. Tréſor des Recherches & Antiquitez, Gauloiſes réduites en ordre alphabetique & enriches de beaucoup d'origines épitaphes & autres choſes rares & curieuſes, comme auſſi de beaucoup de mots de la langue Thyoiſe, ou Theuthfranque. Paris, 1655. in 4to.

cian who was far in Years, and little accuſtomed to the fatigue of Travel, fell ſick of a Fever, which carried him off in a few Days (*b*). *Flamel* having rendered the laſt kind Office to his dying Friend, returned very diſconſolate to *Paris*, where he ſtudied three Years more, according to the Inſtructions he had received from the Phyſician, with ſuch Succeſs, that on the 17th of *January*, 1382, he made Projection on a large Quantity of Mercury, which he changed into fine Silver, and on the 25th of *April* following, he tranſmuted a vaſt Quantity of Mercury into Gold. He afterwards repeated frequently the Experiment, and acquired thereby immence Wealth. He and his Wife *Perrenella*, in the midſt of all theſe Riches, lived ſtill in their old ſober way, and eat and drank as uſual, out of Earthen Veſſels. They maintained however a vaſt Number of Poor, founded fourteen Hoſpitals, built three Chapels, and repaired and endowed ſeven Churches. In ſhort, the Acts of Charity they did, were ſo aſtoniſhing, that *Charles* the VI. who was then upon the Throne, reſolved to enquire how they came by their Wealth, and ſent for that purpoſe M. *de Cramoiſi*, Maſter of Requeſts, and a Magiſtrate of the higheſt Reputation for Probity, and Honour, to examine into their Circumſtances; to whom *Flamel* gave ſo ſatisfactory an Anſwer, that no further Enquiry was

(*b*) As the Hiſtory of Flamel was collected long after his Death, it is very poſſible that there might be ſome Miſtakes committed in Relation to the Circumſtances attending his Adventures; but there is one Thing which I think proves the Reality of the Story beyond Diſpute, which is, that this very Book of Abraham the Jew, with the Annotations of Flamel, who wrote from the Inſtructions he received from this Phyſician, was actually in the Hands of Cardinal Richlieu, as Borel was told by the Count de Cabrines, who ſaw and examined it.

was made about them; but the honeſt old People were left in Poſſeſſion of the only Privilege they deſired, which was no greater, than that of doing all the good that lay in their Power (*c*).

The Circumſtances of this Story, the immenſe Wealth of *Flamel*, and his Wife, their many Foundations, their vaſt Endowments, and the prodigious Eſtate they left behind them, are all Facts, ſo well atteſted, that no Diſpute can be raiſed about them; or if there were, the laſt Will of *Nicholas Flamel*, which, with forty Authentic Acts, of as many charitable Foundations, that are laid up in the Archieves of the Pariſh Church of St. *James*, in the Butchery at *Paris*, are Proofs capable of convincing the greateſt Infidel. This *Flamel*, wrote ſeveral Treatiſes on the Art of Chymiſtry; but they are extreamly Obſcure, becauſe they are all delivered in an Allegorical Way, and conſequently one may hit upon various Interpretations, without coming at the true one; which it is ſaid, he gave to a Nephew of his, and that the Secret remained long in the Family, nay it is owing to Indiſcretion, if it does not ſo ſtill (*d*). I muſt

(*c*) This too, is a Fact out of Diſpute, and as a Proof that Flamel drew his Riches from his Acquaintance with the Hermetic Philoſophy, the Hierogliphic Pictures upon his Tomb, are uſually, and I think very juſtly cited, as well as the Treatiſes he wrote upon this Subject, particularly the following Work of his, La grand Ecclairciſſment de la Pierre Philoſophale, pour la tranſmutation de tous Métaux, par Nicholas Flamel, in 8vo. Paris, 1628.

(*d*) Flamel left his Secret to the Family of Du Perrier, the laſt of which was a Phyſician of that Name, amongſt whoſe Papers it was found; I mean only part of the Powder, by one Du Bois; who having acted very imprudently in making Projection before ſeveral Perſons, and pretending to much greater Knowlege than he really had, brought upon himſelf an unfortunate End, being hang'd by order of Cardinal Richlieu.

not however, conceal an Attempt that has been made to overturn the whole of this Hiſtory, not by denying the Facts, for that would have been rediculous, ſince there are hundreds of Poor that yet ſubſiſt on *Flamel*'s, and his Wives Foundations, and are conſequently ſo many living Witneſſes of the Veracity of that Part of the Relation.

But the Thing attempted is, to give another Account of *Flamel*'s acquiring his Wealth, and in order to this, they tell you, that he was a Notary Public, at the Time the *Jews* were expelled *France*, that they depoſited with him in Truſt, a great Part of their Wealth, and that he kept it for his own Uſe (*e*). Such as treat all that ſaid of the Philoſophers Stone, and of Hermetic Philoſophy, as a Fable, have run away with this Explication, as if it had been a clear and ſatisfactory Account of the Matter, without conſidering that it is in Truth attended with greater Difficulties, than the Tale of the Tranſmutation, For what probability is there, that Perſons of ſo much Worth and Piety as *Flamel* and his Wife are allowed to have been, ſhould be guilty of ſuch a flagrant Act of Injuſtice, as to betray the Truſt repoſed in them, and this purely to do Acts of Charity? If, indeed, they had lived in luxurient Plenty, and had rioted in all the Pleaſures which their immenſe Wealth might have enabled them to have indulged, the Story might have deſerved ſome Credit; but to imagine

(*e*) This Story, as far as I am able to learn, was firſt uſhered into the World by Gabriel Naudé, a warm and angry Writer, and one far from being exact; from him it is copied by George Hornius, in his Preface to the Works of Geber, and by many other Writers. But as to the Notariety of the Fact, with reſpect to the Baniſhment of the Jews, as all the French Hiſtorians agree in it, and the Dates relating to it, one may ſafely conclude, that it is fully anſwered.

imagine that two ſober People, leading a Life of the utmoſt frugality, and expending all their Revenues for Pious and Charitable Purpoſes, ſhould contrive to get the Money ſo ſpent, by baſe and fraudulent Means, is utterly incredible. Beſides, if this had been the Caſe, it is impoſſible to account for two Circumſtances; the firſt is, that the King of *France* ſhould be ſatisfied with the Account that *Flamel* thought fit to give to *Cramoiſi*; the other, that this Story ſhould never break out during the Life of *Flamel*, nor within an Age after his Death: But as I know there are People, who, to avoid being ſuſpected of Credulity, will ſwallow any Thing oppoſite to what they think, it would be a ſhame to believe; I ſhall deſtroy this Critical Hiſtory of *Flamel's* Riches, by an Argument, even that theſe People dare not diſcredit. In ſhort, the *Jews* have been twice expelled *France*, firſt in 1180, long before *Flamel* was born, and again in 1406, ſeveral Years after all his Endowments were made, and but ſeven Years before the Death of him and his Wife *Perrenella* (*f*).

But methinks I hear ſome Captious Reader cry out, what did *Flamel* and *Perrenella* die? to what end then all this tedious Story? what is there in *Flamel's* Life, that correſponds with that of *Hermippus*? or what has Alchymy to do with the Breath of Virgins, or the Prolongation of human Life? Peace a little; I promiſed you ſome Account of *Flamel*, that has not been hitherto regarded, that has eſcaped the Notice of all who have written the Hiſtory of Hermetic Philoſophers, from the noble *Olaus Barrichius*, down to

(*f*) If the Reader has a Mind to be better acquainted with the Adventures of this Adept, he may conſult the Hiſtory of Hermetic Philoſophy, publiſhed lately by the Abbè Lenglet du Freſnoy.

Abbè du *Freſnoy*, and this I am going to give you. But, permit me, to obſerve, firſt, that my Account is taken from the Travels of the Sieur *Paul Lucas*, who by order of *Lewis* XIV. paſſed through *Greece*, *Aſia Minor*, *Macedonia*, and *Africa*, in ſearch of Antiquities, who dedicated this Book of his, to that Prince, and who muſt be therefore preſumed to relate what was true, or what he took to be true; for no body, who knew the Character of *Lewis* XIV can imagine, that he would ſuffer a Fellow to Uſher his Falſhoods into the World, under the Sanction of his Name; much leſs, that after being guilty of ſuch a Piece of Inſolence, he ſhould encourage, protect, and employ ſuch a Man, as in fact he did, to the very end of his Reign; and this, in conſequence of the Reputation he acquired from the Publication of the Voyages, the Authority of which I am going to uſe (*g*).

It may not be amiſs, to put my Reader in mind, that I have ſtrictly kept my Word. The Sieur *Lucas* was no Hermetic Philoſopher, no Chymiſt, no deep Student in the Sciences; and if we gueſs from his Writings, no Man of Art, or Addreſs, but a bold, rough, free-ſpoken Traveller, who had ſeen much, and was willing to tell the World all he had ſeen. If from hence, any ſhould be led into an Opinion that he was a Credulous Man, and might be eaſily impoſed on, I have nothing to ſay to that; I do not intend to turn Advocate for the Solidity of a Traveller's Underſtanding, any more than for the Truth of Hermetic Philoſophy. I only lay down Things as

(*g*) See the Preface to the Book from which this Story is taken, which is entitled Voyage de Sieur Paul Lucas fait per Ordre Du Roi dans La Grece, &c. Amſterdam, 1714. in 12mo. two Volumes.

as they are, or at leaſt as they appear to be, and leave all the reſt to the Readers Deciſion. All I inſiſt upon, as to the Sieur *Lucas*'s Relation, is this, that he could not be deceived as to the Matter of Fact; he could not dream the Story he has told us; he could not ſee it in a Viſion, and as to the reſt, I do not concern myſelf about it; he might poſſibly be cheated by the *Mohamedan* Monks, for I can readily conceive, that Monks of all Religions, are the ſame; and yet, if as great Abſurdities, and much greater Difficulties attend the Story in this Light, than in any other; I preſume it may juſtify a Hint, that it is not Impoſſible it might be, otherwiſe than ſuch ſevere Critics may incline to believe. But it is now time to come to the Story, and therefore I ſhall put an end to my Reflections.

He informs us, that being at *Brouſſa*, in *Natolia*, and going to take the Air towards a little Village called *Bournous Bachy*, at a ſmall Diſtance from thence, in Company with a Perſon of Diſtinction; he met with the following Adventure, which I ſhall relate to you exactly in his own Words. We went together to a little Moſque, ſays he, where, one of their moſt eminent Derviſes was interred. It is always a Derviſe that has the Cuſtody of ſuch Places, which are, generally ſpeaking, pleaſantly ſituated, adorned with Gardens and Fountains, and on that Account, ſet a-part for public Walks, and Places for Recreation. We were quickly introduced into a little Cloiſter, where we found four Derviſes, who received us with all imaginable Civility, and deſired us to partake of what they were eating; we were told, what we ſoon found to be very true, that they were all Perſons of the greateſt Worth and Learning. One of them, who ſaid he was of the Country of the *Usbecks*, (a Tribe of *Tartars*) appeared to me more learned than

than the reſt, and I believe verily he ſpoke all the Languages in the World. As he did not know me to be a *Frenchman*, after we had converſed ſometime in the *Turkiſh* Languages, he asked me, if I could ſpeak *Latin*, *Spaniſh*, or *Italian*. I told him, that if he pleaſed, he might talk to me in *Italian*; but as he ſoon diſcovered by my Accent, that it was not my Mother Tongue, he asked me frankly, what Country I came from. As ſoon as he knew that I was a Native of *France*, he ſpoke to me in as good *French* as if he had been brought up at *Paris*. How long Sir, ſaid I, did you ſtay in *France*? He anſwered me, that he had never been there, but that he had a great Inclination to undertake the Journey.

I did all that lay in my Power to ſtrengthen that Reſolution, and perſuade him to it, in order to which, I told him, that there was no Kingdom in the World more poliſhed; that Strangers eſpecially were extreamly well received there, and that without Queſtion, he would receive the greateſt Satisfaction from this Journey. No, no, returned he, I am not in ſuch a hurry to make it, I ſhould be a Fool to flatter myſelf with any ſuch Hopes; I am one of the Sages, and I know that it is enough to hinder me from enjoying Quiet there, ſo that I am not like to think any more of the Matter. I took a great deal of Pains to convince him, that he was deceived, that ſome bad People had given him ill Impreſſions of my Country; that *France* on the contrary, was the very Nurſery of the Learned, and that the King, whoſe Subject I had the Honour to be, was the greateſt Patron of the Sciences. I went further ſtill, I told him, that though I had not the Honour to be of any learned Profeſſion myſelf, yet his Majeſty was pleaſed to defray the Expences of the Travels in

which

which he ſaw me engaged, and this with no other View than to procure Notices of thoſe Things, the Knowlege of which, remained yet neceſſary for perfecting the Sciences; ſuch as of Herbs that might be uſeful in Phyſic, antient Monuments, that might contribute to the Illuſtration of remarkable Events, and conſequently ſerve to render Hiſtory more compleat; the View of the Countries themſelves, in order to the rectifying Geographical Charts; in fine, I run through all the Proofs I could think of, in order to convince him of the Inclination that prevailed in *France*, in Favour of the Sciences, and of Learning, all which he attributed to the Climate, and ſeemed to approve what I ſaid, out of pure Civility. At laſt, however, he ſeemed to be raviſhed with the fine Things I told him, and went ſo far as to aſſure me, that ſome Time or other he would certainly go thither. Our Converſation being ended, the Derviſes carried us to their Houſe, which was at the Bottom of the Mountain, very near *Bournous Bachy*, where having drank Coffee, I took my leave of them, but with a Promiſe, however, that I would come and ſee them again.

On the 10th, the Derviſe whom I took for an *Usbeck*, came to pay me a Viſit. I received him in the beſt Manner poſſible, and as he appeared to be a very Learned, as well as curious Man, I ſhewed him all the Manuſcripts I had bought, and he aſſured me they were very valuable, and written by great Authors: I muſt ſay, in Favour of this Derviſe, that he was a Perſon every way extraordinary, even to his outward Appearance. He ſhewed me abundance of curious Things in Phyſic, and promiſed me more; but at the ſame Time he could not help ſaying, that it was neceſſary that I ſhould make ſome extraordinary Preparations on my Side, in order to put myſelf

into

into a Condition of profiting by the Lights he was able to give me. To judge according to his Appearance, he ſhould have been a Man about thirty, but by his Diſcourſe, he ſeemed to have lived at leaſt a Century, and of this, I was the more perſuaded from the Accounts he gave me of ſome long Voyages he had made.

He told me, that he was one of ſeven Friends, who all wander'd up and down the World, with the ſame View of perfecting themſelves in their Studies, and that at parting, they always appointed another Meeting at the End of twenty Years, in a certain City which was mentioned, and that the firſt who came, waited for the reſt. I perceived, without his telling me, that *Brouſſa* was the City appointed for their preſent Meeting. There were four of them there already, and they appeared to converſe with each other, with a Freedom that ſpoke rather an old Acquaintance, than an accidental Meeting. In a long Converſation, with a Man of great Parts, it is natural to run over abundance of curious Topics. Religion and natural Philoſophy took up our Thoughts by Turns, and at laſt, we fell upon Chemiſtry, Alchymy, and the Cabala; I told him that all theſe, and eſpecially the Notion of the Philoſophers Stone, were now regarded by moſt Men of Senſe, as mere Fictions and Chimeras. That, returned he, ought not to ſurprize you, for in the firſt Place we ought to ſuffer nothing to aſtoniſh us in this Life; the true Sage hears all Things without being ſcandalized at them; but though he may have ſo much Complaiſance, as not to ſhock an ignorant Perſon when he talks of theſe Things, yet is he obliged, do you think, to ſink his Underſtanding to a Level with vulgar Minds, becauſe they are not able to raiſe their Thoughts to an Equality with his? When I ſpeak of a Sage, ſaid he, I

mean

mean that kind of Man to whom alone the Title of Philoſopher properly belongs. He has no ſort of tie to the World, he ſees all Things die and revive without Concern; he has more Riches in his Power, than the greateſt of Kings, but he tramples them under his Feet, and this generous Contempt, ſets him even in the midſt of Indigence, above the Power of Events.

Here I ſtop'd him. With all theſe fine Maxims ſaid I, the Sage dies, as well as other People. What imports it therefore to me, to have been either a Fool, or a Philoſopher, if Wiſdom hath no prerogative over Folly, and one is no more a Shield againſt Death than the other? Alas! ſaid he, I perceive you are abſolutely unacquainted with ſublime Science, and have never known true Philoſophy. Learn from me my Friend, ſuch a one as I have deſcribed dies indeed, for Death is a Debt which Nature exacts, and from which therefore no Man can be exempt; but then he dies not before the Time fix'd by his great Creator. But then you muſt obſerve, that this Period approaches near a thouſand Years, and to the Extent of that Time a Sage may live. He arrives at this, through the knowlege he has of the true Medicine. By this Means he is able to ward off whatever may impeach, or hinder the Animal Functions, or deſtroy the Temperature of his Nature. By that, he is enabled to acquire the Knowlege of whatever God has left within the Cognizance of Man. The firſt Man knew them by his Reaſon; but it was this ſame Reaſon that blotted them again from his Mind; for having attained to this kind of natural Knowlege, he began to mingle therewith his own Notions and Ideas. By this Confuſion, which was the Effects of a fooliſh Curioſity, he rendered imperfect even

the Work of his Creator, and this Error it is, that the Sage labours to redreſs. The reſt of Animals act only by their Inſtinct, by which they preſerve themſelves, as at their firſt Inſtitution, and live as long now, as when the World firſt began. Man is yet a great deal more perfect; but, has he ſtill preſerved that Prerogative we mentioned, or has he not loſt long ago the glorious Privilege of living a thouſand Years, which with ſo much Care he ſhould have ſtudied to preſerve? This then it is, that the true Sages have retrieved, and that you may no more be led into miſtakes; let me aſſure you, that this is what they call the Philoſophers Stone, which is not a Chimerical Science, as ſome half read People fancy, but a thing Solid and Sound. On the other Hand, it is certainly known, but to a few, and indeed it is impoſſible it ſhould be made known to moſt part of Mankind, whom Avarice or Debauch deſtroy, or whom an impetuous deſire of Life kills.

Surprized at all I heard, and would you then perſuade me, ſaid I, that all who have poſſeſſed the Philoſophers Stone, have likewiſe lived a thouſand Years? Without doubt, returned he gravely, for whenever God has been pleaſed to favour any Mortal with that Bleſſing, it depends entirely on himſelf to reach the Age of a thouſand Years, as in his State of Innocence the firſt Man might have done. I told him, that there had been in our Country, ſome of thoſe happy Mortals that were ſaid to have poſſeſſed this Life-giving Stone, and yet had never extended their Days to ſuch a Length as to go with a decripidneſs, that muſt attend ſuch an exceſſive an Age, into another State. But, continued he, don't you know that the Appellation of a Philoſopher, is much proſtituted; let me tell you once again, there is none properly ſuch, but thoſe who live to the Age I have mentioned. At

laſt,

laſt, I took the Liberby to mention the illuſtrious *Flamel*, who, I ſaid, had poſſeſſed the Philoſopher's Stone, but was dead to all Intents and Purpoſes for all that. At the mention of his Name, he ſmiled at my Simplicity. As I had by this Time begun to yield ſome degree of Credit to his Diſcourſe, I was ſurprized he ſhould make a Doubt of what I advanced, upon this Head; the Derviſe obſerved this, and could not help ſaying with an Air of Mirth, and do you really think the Thing ſo? do you actually believe *Flamel* is dead? No, no, my Friend, continued he, don't deceive yourſelf, *Flamel* is living ſtill, neither he nor his Wife are yet at all acquainted with the dead. It is not above three Years ago ſince I left both the one and the other in the *Indies*, and he is, ſaid he, one of my beſt Friends; upon which he was going to tell me, how their Acquaintance grew, but ſtopping himſelf ſhort of a ſudden, that, ſaid he, is little to the purpoſe, I will rather give you his true Hiſtory, with reſpect to which, in your Country, I dare ſay, you are not very well acquainted.

We Sages, continued he, though rare in the World, yet are we equally of all Sects and Profeſſions, neither is there any great inequality amongſt us on that Account. A little before the Time of *Flamel* there was a *Jew* of our Fraternity; but as through his whole Life he had a moſt ardent Affection for his Family, he could not help deſiring to ſee them after he once came to the Knowlege of their being ſettled in *France*. We foreſaw the Danger of the Thing, and did all that in us lay, to divert him from his Journey, in which we often ſucceded. At laſt, however, the Paſſion of ſeeing his Family grew ſo ſtrong upon him, that gow he would; but at the Time of his Departure, he made us a ſolemn Promiſe to

return to us as ſoon as it was poſſible. In a Word, he arrived at *Paris*, which was, as it is now, the Capital of the Kingdom, and found there, his Father's Deſcendants were in the higheſt Eſteem amonſt the *Jews*. Amongſt others, there was a *Rabbi*, who had a Genius for true Philoſophy, and who had been long in Search of the great Secret. Our Friend did not heſitate at making himſelf known to his Relation, on the contrary, he entered into a ſtrict Friendſhip with him, and gave him abundance of Lights. But as the firſt Matter is a long Time preparing, he contented himſelf with putting into Writing, the whole Series of the Proceſs, and to convince his Nephew that he had not amuſed him with Falſhoods, he made Projection in his Preſence on thirty Ocques (*an Ocque is three Pounds*) of baſe Metal, and turned it into pure Gold. The *Rabbi* full of Admiration, did all he could to perſuade our Brother to remain with him, but in vain ; becauſe he, on the other Hand, was reſolved not to break his Word with us. The *Jew* when he found this, changed his Affection into mortal Hatred, and his Avarice ſtifled all Principles of Nature and Religion, he reſolved to extinguiſh one of the Lights of the Univerſe. Diſſembling, however, his black Deſigns, he beſought the Sage in the tendereſt Manner, to remain with him only for a few Days. During this Space, he plotted and executed his execrable Purpoſe, murthered our Brother, and made himſelf Maſter of his Medicine. Such horrible Actions never remain long unpuniſhed. Some other black Things he had done, came to light, for which the *Jew* was thrown into Priſon, convicted, and burnt alive.

The *Jews* fell ſoon after under a Perſecution at *Paris*, as without Doubt you have heard. *Flamel*, more reaſonable than the reſt of his Countrymen, entered into a ſtrict Friendſhip with ſome

of

of them; and as his great Honesty, and unblemished Probity were well known, a *Jew* Merchant entrusted him with all his Books and Papers, among which were those of the *Jew* which had been burnt, and the Book that our Brother had left with him. The Merchant taken up no doubt with his own Affairs, and with the Care of his Trade, had never considered this valuable Piece with any Attention; but *Flamel*, whose Curiosity led him to examine it more closely, perceiving several Pictures of Furnaces and Alembicks, and other Vessels, he began immediately to apprehend, that in this Book was contained the great Secret. He got the first Leaf of the Book, which was in *Hebrew*, translated, and with the little he met with therein, was confirmed in his Opinion; but knowing that the Affair required Prudence and Circumspection, he took, in order to avoid all Discovery, the following Steps. He went into *Spain*, and as *Jews* were every where settled throughout that Country, in every Place that he came to, he applied himself to the most learned, engaging each of them to translate a Page of his Book; having thus obtained an entire Version, he set out again for *Paris*. He brought back with him a faithful Friend of his, to labour with him in the Work, and with whom he intended to share the Secret; but a raging Fever carried him off, and deprived *Flamel* of his Associate (*b*). When therefore he came Home, he and his Wife entered together upon the Work, and

(*b*) The Reader will easily perceive, that there are some Variations in this History from that which we have before given of Flamel; but this only shews, that we have not done any Thing to countenance this Tale, or to give it that Air of Probability, which in Truth it wants, and after all the Difference between these Accounts, is very far from being so great,

and arriving in proceſs of Time at the Secret, acquired immenſe Riches, which they employed in building public Edifices, and doing good to a Multitude of People.

Fame is frequently a very dangerous Evil; but a true Sage knows how to extricate himſelf from all kinds of Peril. *Flamel* ſaw plainly, that the prevailing Notion of his having the Philoſophers Stone might be fatal, both to his Liberty and Life; he therefore bent all his Thoughts to the contriving ſome Method for extricating himſelf out of this Danger, and having at laſt ſtruck out one, he took Care to execute it immediately, and found means to ſecure their Flight, by ſpreading a Report of his Wives Death, and his own. By his Advice, ſhe fained herſelf ſick of a Diſtemper, which had its uſual Courſe, ſo that by the Time ſhe was ſaid to Die, ſhe had reached the Frontiers of *Swiſſerland*, where he had directed her to wait for him. They buried in her ſtead a Wooden Image, dreſs'd up, and that nothing might be wanting to the Ceremonial, it was interred in one of the Churches that they had founded. Some time after, he had recourſe to the like Stratagem for his own Security, and having buried another Wooden Statue, he by that time the Funeral was over, joined his Wife. You will eaſily perceive, that there was no great Difficulty in all this, ſince in every Country if a Man has Money, Phyſicians and

great, as to deſtroy the Credit of either of them. For it is very probable, that Lucas's Memory might betray him, and that he might refreſh it on his return into France, from the common Story of Flamel, with which it agrees. The principal Reaſon of my citing it, was, his Concluſion, which I particularly recommend to the Reader's Conſideration; ſince, if Flamel's Story be known in thoſe Parts of the World, with ſuch a Degree of exactneſs, it is little leſs wonderful than the reſt of the Story in all its Circumſtances.

and Prieſts are always at his Service, ready to ſay, or do whatever he directs them. To give the Thing ſtill the better Grace, and to prevent the leaſt Suſpicion of the Cheat, *Flamel* made his laſt Will and Teſtament in Form, wherein he particularly deſired that his Corps might be interr'd near that of his dear Wife, and that a Pyramid ſhould be erected to their Memories. Since that Time, both of them have led a Philoſophic Life, ſometimes in one Country, ſometimes in another. This, depend upon it, is the true Hiſtory of *Flamel* and his Wife, and not that which you have heard at *Paris*, where there are very few who have ever had the leaſt Glympſe of true Wiſdom.

This Story appeared to me what I think it muſt appear to every one, equally ſingular and ſtrange, and the more ſo, as it was told me by a *Mohammedan*, who I have all the reaſon in the World to believe never ſat one Foot in *France*. As to the reſt, I report this Matter purely as an Hiſtorian, and I have even paſſed by abundance of Circumſtances more remarkable than any I have related; the Truth of which however, he affirmed. I ſhall content myſelf therefore, with ſaying, that we are apt to entertain too mean Notions of the Learning of the *Mohammedans*, for certainly this Man was a Perſon in all reſpects of extenſive Knowlege, and a ſuperior Genius. (*i*).

We have now done with the Hiſtory of *Flamel*, and if the Reader has a mind to know how I bring it to have any Connection with my Subject, I ſhall inform him, in very few Words. According to my Sentiments, which are in part founded upon the Writings of *Flamel* himſelf, the firſt Matter of the Univerſal Medicine, the Philoſopher's Stone,

or

(*i*) Voyage du Lucas, Tom. i. p. 79—90.

or the grand Secret of the Hermetic Philoſophers, is taken from the Air; and from ſome of their Writings I have gathered, that they were not altogether unacquainted with the Secret of *Hermippus*; ſo that if this Inſcription had fallen into their Hands, I make no queſtion but they would have pronounced him an Adept, and have ſupported this Deciſion of their's, by giving us an Account in their Manner, of his Method of performing it (*k*). This Account ſo far as I have been able to Collect it, the Reader ſhall receive in the cleareſt Terms, for I pretend not to adopt their Manner of Writing, or to hide in ambiguous Allegories, ſo uſeful a Truth.

In ſome Books, written by theſe Sort of Philoſophers, I have met with various Experiments for applying the Salubrious Particles of the human Breath to Medicinal Purpoſes; and amongſt theſe, the following ſeems to be that which beſt deſerves Notice, as it ſhews a wonderful Ingenuity, and is I believe, the ſingle Attempt that was ever made to extract the Tinctures of living Animals, in order to make them enter like other Tinctures, into all the Uſes of Phyſic. "Let there be, ſays "my Author, a ſmall cloſe Room prepared, and "let there be ſet up in it, five little Beds, each "for a ſingle Perſon. In theſe Beds, let there "lie five Virgins under the Age of thirteen, and "of wholeſome Conſtitutions. Then in the "Spring of the Year, about the Beginning of the Month

(*k*) This Diſcovery will be pretty evident to any Reader who conſults the fourth, ninth, and twelfth Paſſages of a Treatiſe at the End of Mangetus's Bibliotheca Chemica, which Piece is entituled, Mutus Liber, in quo Tamen tota Philoſophia Hermetica, figuris hieroglyphicis depingitur ter optimo maximo, Deo miſericordi conſecratus, ſoliſque filiis artis dedicatus, Authore cuius nomen eſt Altus.

" Month of *May*, let there be a Hole pierced " through the Wall of the Chamber, through " which, let there be inſerted the Neck of a " Matraſs, the Body of the Glaſs being expoſed " to the cold Air without. It is eaſy to appre- " hend, that when the Room is filled with the " Breath and Matter perſpired by theſe Virgins, " the Vapours will continually paſs through the " Neck of the Matraſs into the Body of the " Veſſel, where, through the Coldneſs of the Cir- " cumambient Air they will be condenſed into a " clear Water, which is a Tincture of admirable " Efficacy, and may be juſtly ſtiled an *Elixir* " *Vitæ*, ſince a few Drops of it, given in the " Beginning of any acute Diſtemper, reſolves and " diſperſes the morbific Matter, ſo as to enable " the animal Force to throw it off by inſenſible " Perſpiration (*l*)."

I could mention another Preparation from the Vital Part of the Air itſelf, which is a great Secret amongſt theſe Philoſophers, and is, perhaps the *White Dove*, often mentioned in the Writings of *Philalethes*, of which, thus much is certain, that when the Air is once ſpoiled of this Principle, it is no longer fit for Animal Reſpiration, and it was by a Contrivance of this Kind, that the famous *Cornelius Drebell* made that Liquor, which ſupplied the Place of Air in the Machine he contrived for carrying on a Kind of ſubmarine Navigation. This Medicine, which is, as I have ſaid, extracted from the Air, is whiter than Snow, colder than Ice, and ſo volatile, that if the Quantity of a Nutmeg be expoſed to the Air, it is aſcrib'd thereby in the Space of a few Seconds. This Secret,

(*l*) Secreti di diverſi excellentiſſimi Huomini. in 8vo. in Milano. 1558. See alſo Lana: de mot. tranſpirat. lib. ii. cap. 3. artific. ii. p. 73. 74.

which is uſed for the ſame Purpoſes as the former, is ſtiled *Aura Puellarum* (*m*). We may gather from all this, that if the Hermetic Philoſophers have in reality any ſuch Secret as they boaſt off, for the preſervation of human Life, it is built upon the ſame Principles with thoſe which I have already laid down, and conſequently no true Adept can conſiſtent with his own Notion of Things, oppoſe my Doctrine, eſpecially when he conſiders, with what Reſtrictions it is offered, ſince I do not propoſe, as the Sages do, the prolonging Man's Life to the Term of a thouſand Years, neither do I promiſe the Renovation of Life, as ſome meaner Artiſts have done; all I contend for is, the poſſibility of making ſuch Uſe of youthful Spirits, as for a Time to keep of the Inconveniencies of Age, which though far inferior to what others aſſert they are able to perform, would ſtill be of the utmoſt Benefit to Mankind, if with Facility it could be carried into Practice.

I know very well it may, and I doubt not but it will be objected, if *Hermippus* was ſo wiſe a Man, why inſtead of drawing old Age to ſuch a Length, did he not preſerve the Vigour of his Youth? this ſurely would have been by far a nobler Diſcovery, and to which the young Ladies would with the greateſt Readineſs have contributed. But I muſt put ſuch People as theſe in mind, that as in this Treatiſe I have inſerted nothing which may

(*m*) Whoever conſults the Liber Mutus, will plainly perceive that the firſt Matter is taken from the Air; but by a Method very different from that which I here ſuggeſt, though poſſibly they may both contribute to the ſame End, ſince it is eaſy to conceive, that the firſt Matter of the Philoſophers may reſide in ſeveral Places; nay, ſome of them have affirmed, that it is to be found every where; the famous Jacob Boehmen aſſerted, that it was to be met with in the Dirt of the Streets.

may not be ſome way or other ſerviceable, either to the Inſtruction or Entertainment of Mankind, ſo I ſhall not think myſelf at all obliged to take Notice of any ludicrous Reflections. The Preſervation of Life, the defending the human Body from decay, and of rendering it a fit Tenement for the Soul to inhabit, in that Seaſon in which ſhe is moſt capable of exerting her nobleſt Faculties, are grave and ſerious Subects; with which no trivial Matters ought to mingle. Beſides, to ſpeak my Opinion freely, though I think the Method of *Hermippus* extreamly proper for repairing the Waſtes of Nature, and preventing the Incommodities which uſually attend on Years; yet I am far from believing, that this Method would contribute at all to the Extention of Youth, but rather the contrary; and for this I think, I am able to offer ſome very probable Reaſons.

In the firſt Place, it will be neceſſary to obſerve, that I do not here mean by Youth, a ſtate of Infancy or Childhood, but rather that robuſt State between twenty-five and forty; for the Converſation of very young People with each other, I conceive to be as wholeſome for their Bodies, as it is pleaſant and agreeable to their Minds. But when the human Body is arrived at its full Strength, and is in that State of Health in which Temperance and Equanimity will maintain it, a Surcharge of animal Spirits may not only prove uſeleſs, but dangerous. It is an old, and a very true Obſervation, that the moſt florid State of Health, is that, in which a Man is in the greateſt Peril, in caſe he receives any Infection, and the Reaſon is obvious, *viz.* becauſe the animal Spirits act then with the utmoſt Vigour, and conſequently muſt do the more Miſchief, if by any Means they are tainted. From the ſame Method of Reaſon-

ing, we may conclude, that ſuch a Manner of Living as that which we have ſuppoſed *Hermippus* led, might be attended with inconveniencies to a Man of a robuſt Conſtitution, and perhaps, incline him to Frenzies, or at leaſt to Fevers. A pure Air, light Diet, moderate Exerciſe, and a perfect Dominion over his Paſſions, with a few ſlight Remedies taken on proper Occaſions, and according as Nature directs, may maintain a Man in the full Poſſeſſion of Health and Spirits to ſixty, and then it is Time enough for him to think of avoiding the Inconveniencies which uſually attend old Age. I might alſo obſerve, that the Converſation of many young Women, might, in the Summer of Life, draw along with it other Inconveniencies; but theſe are Subjects on which I do not chuſe to inſiſt, becauſe it is not eaſy to treat them with that Delicacy, which a Philoſophic Diſcourſe like this, requires; and becauſe the ſlighteſt Hint is ſufficient to ſuggeſt more to a Man of good Senſe, than is at all neceſſary to be delivered upon this Subject. I take it therefore for granted, that I have aſſigned the proper Bounds to my Remedy, and that I may ſafely define it, the Cordial of advanced Years, which can never be ſafely adminiſtred, till from a juſt Application of Reaſon, there has been produced an abſolute retreat of Appetite (*n*).

But if any one ſhould be mad enough to purſue this Objection further, and cry out, of what Significancy then is your Remedy? why in ſuch a Situation would you extend Life at all, or of what uſe is Years when deprived of Enjoyments? If I ſay there are any ſo wild as to talk in this Manner, my Anſwer is, that they miſtake my meaning. I am clearly of Opinion, that the Pleaſures of the Mind

(*n*) Cicer. de Senectute.

Mind are far ſuperior to all ſenſual Delights, and that the Cultivating youthful Underſtandings, which is the Buſineſs in which I have ſuppoſed my old Man employed, is a pleaſant and noble undertaking, every way worthy of the Souls ſupreameſt Faculties, and carrying along with it, its own Reward, viz. a ſecond Youth, more pleaſing, more delightful, than the firſt. For as on the one hand, I cannot allow that ſuch a Perſon ſhould gratify, or ſo much as feel his Paſſions, ſo on the other, I would not have him plunged into deep and perplexing Studies, but rather amuſed and diverted by purſuits of another Nature. At particular Seaſons, indeed, he might diſcourſe with his Friends on grave aud ſerious Topics; but I would not have ſuch Converſations return too frequently, for fear of their leading him by Degrees into Melancholy, which is nothing elſe but fixing the Thoughts too intently on a ſingle Object. In order to require and maintain a green old Age, there is nothing ſo requiſite as Chearfulneſs of Mind, which can never be ſecured if we meditate much on abſtruſe Subjects. I do not ſay, that theſe are always to be neglected; but what I ſay is, that this is not the Seaſon of Life in which they ought to be purſued. They require ſuch Vigour, ſuch Attention, and ſuch a degree of Penetration, as would induce ſo great a waſte of Spirits as would defeat the intention of that Remedy, which I would recommend, and therefore I lay it down as a ſupplemental Rule, that theſe are to be avoided.

There is, as far as my Foreſight will carry me, but one Objection more, that can be raiſed againſt my Syſtem; and this muſt come from the Quarter of the Politicians, who conceive nothing to be right or worthy of Encouragement, which does not ſquare with their Notions, which are, however,

however, generally ſpeaking, not very agreeable to thoſe of other Men. It would not therefore ſurprize me, if theſe Gentlemen ſhould take it into their Heads, to treat this as a Whimſical and triffling Performance, becauſe I know that according to their Syſtem, old Men are ſo many Incumbrances, of which the State ought to be diſcharg'd. It is upon this Principle I preſume, that ſome *Indian* Nations make great Feaſts in their Families, when their Chief becomes decripid, and when theſe Rejoicings are over, fairly put him out of the Way (*o*) Our Free-thinkers in Politics therefore, muſt neceſſarily have a bad Opinion (at leaſt while they are young) of ſuch a Propoſition as this, which intends no more than prolonging the Lives of thoſe, who, in the Account of our *Mechiaveliſts*, ought to be in their Graves already. What Benefit, ſay they, can reſult to ſociety from maintaining People paſt their Labours, and who, according to this very Scheme, are declared unfit for Propagation? The Public is only benefited by active and induſtrious Perſons, why then ſhould ſo much Care be taken to preſerve People fit only for

(*o*) I remember to have read in a late French Writer, that this is practiſed by ſome of the barbarous Nations, who live in the Neighbourhood of Hudſon's Bay; and he ſays further, that he was preſent at one of theſe Feaſts, at the Cloſe of which, the Son cut the Throat of his Father. I do not recollect, that he beſtows any Reflections upon this Paſſage; but from the Account he has given us of the Country, I think it no difficult Matter to diſtinguiſh the Cauſe of ſo inhuman (I ſhould be in the wrong to call it ſo brutal) a Cuſtom, which I take to be this, that they find it very difficult in that part of the World to acquire Subſiſtance, and therefore think themſelves under a kind of Neceſſity of maintaining only ſuch as are uſeful. This, I perſuade myſelf, was the Original of ſo horrid a Practice, which cannot, however, be founded on real Neceſſity, becauſe theſe People who murder their Parents preſerve their Children, though equally helpleſs.

for a ſedentary Life? If the ordinary Laws of Nature can be diſpenſed with, let it be in Favour of the Public Weal, why ſhould the extravagant Deſire of Life be gratified, rather than any other extravagant Deſire whatever? Reflections like theſe, it is evident, muſt induce theſe over-wiſe Perſons to treat my Book with Contempt, whatever Opinion they may have of the Arguments contained in it; and therefore it is neceſſary for me to ſhew, that theſe Maxims, how plauſible, how refined ſoever they may appear, are very far from being either juſt or reaſonable, and which is ſtill of greater Weight in the preſent Caſe, are far from being calculated for the Benefit of Mankind in general (*p*).

It is, I think, a Fact ſo well eſtabliſhed, that I need be at no great Pains to prove it, that moſt

(*p*) It may be, perhaps, thought I exaggerate a little in ſuppoſing, that there are People capable of reaſoning in ſuch a Manner; but, whoever conſiders the Principles of the Spartan Government, and the Syſtem of Morals, recommended by Lycurgus, will be of another Opinion. Neither are we to imagine, that only ſevere Politicians are inclined to ſuch a Doctrine; there have been in all Ages ſome polite Writers, and refined Wits, who have been inclined to treat old Age, not as a Misfortune only, but as a Crime. For Inſtance, Cornelius Gallus, one of the Favourites of Auguſtus, and himſelf the Patron of Virgil, and of Horace, paints old Age thus,

Stat dubius tremuluſq; ſenex, ſemperq; malorum
Credulus et Stultus quæ facit ipſe timet.
Laudat præteritos, preſentes deſpicit annos:
Hoc tantùm in rectum quod facit ipſe putat.

Trembling and Doubtful, ſtill the Old we find,
And much to Credit all ill News inclin'd;
Fooliſhly fearful of what e're they do,
And when it's done, they're apprehenſive too.
Paſs'd times their Praiſe, the preſent claim their Spight,
And only what they do themſelves is Right.

moſt of the Miſchiefs and Miſeries brought upon private Families, and even upon whole Nations, flow from the Warmth of Mens Paſſions, and from their indulging their irregular Inclinations at the Expence of others, nay, and of Society itſelf. I cannot, therefore, help thinking, that it might be a means of leſſening theſe Evils, if we could increaſe the Number of thoſe who are free from ſuch irregular and depraved Appetites, and are conſequently moſt capable of conducting with Judgment and Integrity, either public or private Affairs. It is remarkable, that in all well-governed States, a certain maturity of Age is required before Men are entruſted, not only with the Management of public Concerns, but of their own. Upon what Reaſon then is this founded? Is it not becauſe they are thought to want in the firſt Place, the Light of Experience, and in the next, to be too much hurried by their Paſſions? If this be right, and if it be not right, the wiſeſt Men in all Ages have been in the wrong: If this I ſay be right, why ſhould we fancy Men paſs'd their Labours; for being in poſſeſſion of thoſe Qualities which are certainly the firſt Ingredients in the conſtituting true Wiſdom? There will be always People enough in the World full of that Heat, Vigour, and Strength, which is requiſite for carrying on the active and laborious Parts of Buſineſs; but we ſee plainly, that private Families are brought to Ruin, and by Degrees, great States decay for want of that Moderation, Experience, and Foreſight, of which, Men far in Years, and whoſe Spirits are not oppreſſed with Infirmities of Age, are uſually poſſeſſed. If therefore, we regard the Eaſe and Happineſs of Mankind, rather than Hurry and Noiſe, and eſteem ſuch a Govern-

ment

ment as preſerves its Subjects in the conſtant Enjoyment of theſe Bleſſings, better than that which employs them at the Expence of their own Eaſe and Happineſs, in diſturbing thoſe of their Neighbours, then there can be no Weight in this part of the Objection. As to what reſpects Generation, it is a very ſlight and idle Surmiſe; for if in Popiſh Countries *Monaſteries* are found no great Inconvenience, where thoſe that fill them make Vows of Celebacy in the Flower of their Age, certainly for Men who are turned of Seventy to forbear getting Children, can never be an Inconvenience to any State.

This is undoubtedly a ſufficient Anſwer as to the general Reaſoning of thoſe I would refute; but with Reſpect to the Doctrine I have endeavoured to eſtabliſh, a ſtill clearer and more explicit Anſwer might be given. For without enquiring whether theſe Principles be wrong or right, I may eaſily obſerve, that nothing I have laid down tends to burthen Society with a Race of Dotards. What I propoſe, is quite the contrary. If, on the one Hand, I plead for the Extention of human Life, I recommend on the other, ſuch a Method as muſt preſerve the Faculties in the higheſt Order. Nor is it to be at all apprehended, that the Number of Men who ſhall prolong their Lives by this Method, in caſe it ſhould be ever carried into Practice, will be exceſſive, or burthemſome to Society, the very Nature of it provides againſt any ſuch Inconvenience, by requiring ſuch Moderation and Self-denial, as will not frequently be found. It is, therefore, an unjuſt and unfair Imputation upon my Principles, that they tend to burthen the World with uſeleſs People, ſince the utmoſt to which they may be ſtrained is, that I am for preſerving as long as poſſible, the Lives of ſuch as

may be uſeful. As to the Subſiſtance again of ſuch People, it is eaſy to diſcern, that this can be but a very trifling Expence, when compared even with what they are able to acquire towards the Increaſe of the common Stock. So, that conſidered in this, which is the very worſt Light in which the Thing can be put, a true Politician, and one who has a proper Regard for the Intereſt, and at the ſame Time, a juſt reſpect for the Rights of Mankind, will be far from thinking that I have offered any Thing which can be prejudicial to a well-ordered Society, but have rather provided a very good Method for ſecuring a conſtant Supply of ſuch Counſellors, as may preſerve it in the beſt Order poſſible.

On this Occaſion, I beg leave to cite a Paſſage which *Tully* hath put in the Mouth of the elder *Cato* (*q*), that deſerves as much Attention from its Solidity, and good Senſe, as it does Praiſe for the Beauty and Accuracy of Stile, in which it is delivered. *Cato* is there anſwering the very Objection, which I have been treating. " If, *ſays he*, " Petulence or Luſt be Vices more frequent among " young Men than Old, yet all young Men are " not infected with them, but ſuch only as want " proper Talents, ſo it is with that ſort of Diſtemper which you call Dotage, it is indeed the " Diſeaſe of old Men; but, however, all old Men " are not infected with it. *Appius* was for ſome " Years quite dark, and yet he managed a Family " of four Sons grown up, and five Daughters, " with abundance of Relations and Clients, who " depended upon him. He kept his Mind always " in order, and though his Vigour decayed, yet " his Senſes never failed him. He preſerved to " the

(*q*) Cicer. de Senectute. c. ii.

" the last Moment his Character, and his Au-
" thority every body looked up towards him as
" became their Station; his Slaves feared, his
" Children revered, and all who were about him,
" Loved him. In a Word, he kept up the old
" Discipline, and did Honour to the *Roman* Name,
" by preserving the Manners of his Family un-
" tainted. So that it is plain, old Age may
" maintain a graceful Superiority, if it be jealous of
" its Prerogative; if on all Occasions it maintains
" its right, if it never sneaks and gives way, but
" keeps up a Manly Spirit to the last. For as
" I approve some Qualities of Age in a young
" Man, so a Youthful Spirit is very commendable
" in Men of Years, for while they preserve this,
" though the Body may feel the effects of Age,
" yet the Mind stands out of its reach. At this
" very Instant I am employed in writing the *Se-*
" *venth* Book of my *Antiquities*, and am actually
" making large Collections from such old Records,
" as may serve my purpose. I likewise, Review,
" and sometimes touch a-fresh, the Orations I have
" formerly made in the capital Causes, wherein I
" have been concerned: I still keep up my Stock of
" knowlege in the Augurial, Pontifical, and Civil
" Law, and have time enough to read a great
" deal of *Greek* besides. I constantly use the *Py-*
" *thagorean* Method for the Exercise of my Me-
" mory, and every Evening run over in my Mind,
" whatever I have said, heard or done that Day.
" These are the Exercises of the Understanding,
" and in these, as in a Chariot, the Soul takes the
" Air, while I am capable of these, I don't
" give myself much concern about bodily Decays,
" I am always at the Command of my Friends,
" attend the Service of the House frequently, and
" distinguish myself in debates, wherein a Man

" compaſſes more by the ſtrength of his Facul-
" ties, than he can do elſewheſe, by Force of
" Arms. But ſhould it ever prove my Misfor-
" tune to be confined to my Bed, and be thereby
" rendered incapable of going through thoſe Em-
" ployments, yet the very thoughts of what I
" would do, if I were able, would conſole me.
" But thanks be to Heaven, I have no reaſon to
" apprehend any ſuch Thing, I have been a better
" Husband of my Time than ſo, for let a Man
" be but conſtantly exerciſed in Labours like theſe,
" and he will not ſo ſoon find the Breaches of Age.
" Years will ſteal upon him inſenſibly, he will
" grow old by Degrees and without feeling it;
" nay, when he comes to break at laſt, the Houſe
" will crumble gently, and fall down ſo ſlowly,
" as not to give him any great Pain". This is a very fine Picture, and contains a more finiſhed Apology for that ſtate of Life which I am endeavouring to extend, than my Abilities would ſuffer me to draw, but the very producing it, ſerves my purpoſe better than if I had wrote it. If I follow the Sentiments of *Cicero*, and the Example of *Cato* the Elder, who ſhall queſtion either my Senſe, or my Conduct?

It ought to be further conſidered, that for perfecting many of the Sciences, a longer Life is requiſite than Men uſually enjoy; or to ſpeak with greater Propriety, the free Exerciſe of their Faculties to a more advanced Age. If we examine all the Improvements that have been made in true Science, we ſhall find, that they have proceeded from Men, who have exerciſed their Thoughts in ſuch kind of Studies for a long Courſe of Years. The laſt Books of *Ariſtotle*, are eſteemed the moſt perfect, ſo are thoſe of *Seneca*, which he wrote in an advanced Age; and we may ſay the ſame Thing

with

with reſpect to modern Philoſophers; ſuch as *Gaſſendi*, *Bacon*, and *Newton*. A ſerene old Age is therefore of the higheſt Conſequence in this Reſpect, ſince it would contribute to furniſh the World with new and uſeful Lights, and prevent the Expectations they conceive from the early Productions of great Men, from being fruſtrated as they frequently are, by their premature Deaths. I muſt likewiſe obſerve, that mechanical Inventions acquire much Time to Perfect them, and that very profitable Diſcoveries, and very uſeful Manufactures have been loſt, by the Deaths of thoſe who firſt Cultivated them, of which many Inſtances might be given. We may likewiſe remark, that ſettling any new Plantation; reforming a Society; or in ſhort, reducing any People who have been long under an ill form of Government, or in a great meaſure without any, requires length of Days. *Lewis* XIV. changed entirely the Face of Things in *France* during his Reign, which was principally owing to the length of it, as it gave him an opportunity of ſeeing moſt of his Schemes brought to bear; whereas, the unexpected Death of the Great Czar *Peter*, cauſed many of his Projects to be buried in Oblivion, and muſt have overturned the whole of his Glorious deſign for reforming his Subjects, and raiſing the Credit of his Crown, with the reſt of the *European* Powers; if, which was ſcarce to be expected, his Succeſſors had not generally ſpeaking perſiſted in the purſuit of his Plan. We may therefore eaſily diſcern, that ſuch an extenſion of Life as this Treatiſe propoſes, would be ſo far from contributing to burthen the World with an uſeleſs race of old Men, that it would really furniſh it with ſuch People, as are moſt wanted for the Improvement of Knowlege, the perfecting mechanical Diſcoveries, and contributing

buting in other Reſpects, to the Welfare of Mankind.

Upon the whole, therefore, I think I may very juſtly conclude, that by examining this antient Inſcription, I have not only exerciſed my Thoughts in a Manner that may contribute to the Amuſement of the Learned; but that I have hinted many Things which may be of public Utility. In this Reſpect, indeed, I think, I have made the proper Uſe of the Inſcription; for certainly, it is much better to inform ourſelves as to Things than Words, and the World would be much more indebted to the Labours of learned Men, if they would pay that Regard to this Maxim which it deſerves. What Uſe would it be of to Mankind, ſuppoſing it poſſible for me to fix the Reign of the *Roman* Emperor, under which *Hermippus* flouriſhed? or what Thanks would my Readers owe me, if I had endeavoured to diſcuſs whether he lived to a hundred and fifty-five, or a hundred and fifteen only. Have I not choſe the better Part, in examining what may ſtill be of ſome Uſe, *viz.* By what Method he arrived at ſo great an Age, and how far it is practicable for us to follow his Method. I think, I may go ſtill farther, and affirm, that I have made it at leaſt extreamly probable, that the *Aubelitus Puellarum*, is in ſome Meaſure the Breath of Life; in order to which, I hope I have effectually deſtroyed ſome Prejudices that affected the Minds even of People of good Senſe, as to the ſettled Term of human Life, and the Impoſſibility of prolonging it by Art. I have likewiſe, in the Courſe of this Diſſertation, collected the Sentiments of ſeveral great Men, who think, or leaſt ſeem to me, to think in the ſame Way that I do, and have thereby given an Opportunity to the curious

curious and inquisitive Reader, of searching more strictly into their Opinions; in order to do them Justice, in case, after mature Consideration, he thinks that I have failed in so doing.

If this should contribute little to the Elucidation of the present Point, yet it might prove the Means of bringing many Things of Consequence to light. We have made it evident, by our Citations from old Books, that many of the Discoveries for which the Moderns are famous, were actually known to the Learned in former Times; whence we may probably conjecture, that some other Things were known to them, with which we are not acquainted, and the rather, because there is scarce any Country where antient Monuments are to be found, but we may discern in them Marks of Skill and Capacity, that transcend the Power of modern Workmen, and though these may not be agreeable to the present Taste which seems to be a handsome Expression for the reigning Humours of Mankind, that changes too often to deserve the Name of a Rule, yet they still manifest great quickness of Invention, and the possession of many Arts, that are now lost. It is some Credit to Antiquity, that the oldest building in the World, which is the Temple of *Theseus* at *Athens*, is by far the finest; and in literature again, *Homer* and *Hippocrates*, plainly proves, that in point of Genius, or of Industry, the first Ages are yet unrivall'd. There are several Roads which lead to true Wisdom, we may sometimes reach it by going backwards, as well as forwards, and profit as much by detecting the Projects of the Moderns, as by refuting the Errors of Antiquity. It is a just Observation of the great Lord *Verulam*, that much Learning frees us from those Mistakes into which we are plunged, by having only a

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little. When firſt the Moderns began to examine the Writings of *Herodotus*, and *Pliny*, they found nothing but Abſurdities and Improbabilities; but now, that we are better acquainted with Experimental Philoſophy, we begin to have a better opinion of theſe Authors, and are obliged to confeſs, that in ſome Caſes, ſagacity may ſupply Experience. I am, however, ready to admit, that in ſome Branches of Science, we have outdone the Antients very much; but what of that, we are ſtill far ſhort of Perfection. Our very Diſcoveries prove it; for example, we diſcern the Effects of Gravity, we ſee the whole Mechaniſm of the Univerſe, depend upon it; but the Cauſe has been hitherto inexplicable. We are well acquainted with the many properties of the Needle, which were Secrets to former Times, but the cauſe of its Variation remains a Secret to us. We have, indeed, made ſome bold Gueſſes at both, and it is not impoſſible, that Poſterity may be able to demonſtrate our Conjectures; as it is on the other Hand, likewiſe poſſible, that they may prove them to be only idle Conjectures. If we would avoid being deceived, we muſt decline Bigotry of all Sorts, we muſt not carry our Veneration for the Antients too far, and at the ſame Time, we ought not to be afraid of uſing a juſt Freedom with the Moderns; ſince it it is not our Buſineſs to admire others, but to inſtruct ourſelves.

With the ſame View of coming at Truth, by ſetting the Subject of which I treat in different Lights, I have ſtated the opinion of others fairly, and have reaſoned upon them as freely as I deſire to ſee my own Syſtem treated. I have given the Reader the Sentiments of Aſtrologers, and of Hermetic Philoſophers on this Inſcription, and have left it to him to decide, whether they are

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more in the right than I, or whether we may not be all miſtaken, and this Inſcription have at laſt ſome other Secret, and yet more probable Senſe than any of us have reached. To encourage, an exact Diſcuſſion of this, I have often inculcated the Uſefulneſs of ſuch an Enquiry, and I think, have fully proved without the Poſſibility of a Reply, that as it is very practicable to extend the Thread of Life, beyond that length to which it uſually reaches, ſo this will be a real Benefit, and not an idle, or trifling Diſcovery. Theſe are the principal Points that I have laboured, and to avoid that heavineſs and dryneſs which is commonly complained of, in Diſcourſes of this kind: I have frequently made Excurſions for the Entertainment of myſelf and my Readers, and have inſerted abundance of curious Paſſages from ſcarce and valuable Books, that I hope will make full amends for the trouble of peruſing this Treatiſe, even to ſuch as may remain unconvinced of the Truth, or practicability of my Syſtem. At leaſt, I can ſay this for my Book and for myſelf, that nothing has been omitted within the Reach of my Power, which might render it at once both profitable and pleaſant; and therefore, I hope, that if any one ſhall take the Trouble of Criticiſing it, he will at leaſt treat it with that Candour and good Manners which I have uſed through the whole, and not with that ſurly and pedantic Peeviſhneſs which is too often viſible in the Works of Minor Critics, who value themſelves much more on expoſing the Faults of other Men, than on manifeſting any valuable Qualities in themſelves, and are better pleaſed to deſtroy an Edifice erected by another, than to acquire a juſt Reputation, by raiſing a better Structure of their own.

There is one Thing more I muſt remark, and it is this, that my Syſtem is entirely on the right Side. I have not undertaken to demonſtrate as many have done, a Paradox in the Teeth of common Senſe, and the common Intereſt of the human Species, of which the famous Encomium on Folly, and the Panegyric on Drunkenneſs, are glaring Inſtances; but what I have laid down in this Diſcourſe is, with a View to public Utility, and from a deſire of doing Good; if therefore, upon thoroughly ſifting this Diſpute, the Matter ſhould come at laſt to be in Equilibrio, I hope the turn of the Scales will be allowed me; for ſurely, if Senſe be preferable to Dotage, Eaſe to Pain, or Life to Death, I have a fair Title to this Favour. I would not be underſtood, to intereſt by this Means, the Inclinations or Prejudices of my Readers, on my Side, for that might prove Detrimental to Truth; but I introduce this remark, to ſecure me againſt the Effects of a Petulant Humour, which reigns but too much in the World, of diſliking whatever has the appearance of Novelty, and ſuppoſing, that there is ſomething equally Juſt and Wiſe, in maintaining old Opinions againſt New, and in running down any Syſtem upon its firſt Appearance. Againſt this unequitable Prepoſſeſſion, in favour of Antique Notions, I ſet up this Claim to the good Will of Men, founded on the Benefits reſulting from my Syſtem, to the human Species, either conſidered as Individuals or in Society. It was upon the ſame Principle, that the late Dr. *Harvy*, eſtabliſhed his Doctrine of the Circulation of the Blood, which he juſtly obſerved, would Exempt the Art of Phyſic from many Reproaches, and enable us to give a clearer and more rational Account of the Animal Oeconony. On this Baſis too, ſtands the Philoſophy of Sir *Iſaac Newton*,

tem, which is perhaps the nobleſt Effect of the human Underſtanding. I do not mean by this, to compare my Invention with theirs, or myſelf to either of thoſe great Men. All I aim at is, to ſhew, that the greateſt Men have had need of Indulgence, when they propounded new Syſtems; whence I infer, that ſuch a deſire cannot be thought either unjuſt or unreaſonable, in the leaſt, as I readily own myſelf to be.

Here, then, let me reſt this Affair, and after taking ſo much Pains to render this Work not altogether unworthy the View of the Public, or the Eye of equal and impartial Judges, I reſign it freely to their Conſideration, and depend upon their Candour and Humanity for the kind Acceptance of my Labours.

FINIS.